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LITERATURE.

Chartularium Abbatiae de Novo Monasterio, Ordinis Cisterciensis. Edited by the Rev. J. T. Fowler. (Surtees Society.)

THE Chartulary of Newminster, the eldest daughter of Fountains, is here printed for the first time. The original MS. was once in the possession of Lord William Howard, the "Belted Will" of Border tradition; and it was long thought that it had been lost, until, not many years since, it was found in the possession of a Mr. Burn, of Southwick, near Sunderland, who sold it to the late Lord Carlisle for 10*l*. It is now among the MSS. at Castle Howard; and the present volume of the Surtees publications has been printed from it. The editor has done his work well. The mere deciphering of the MS., which has been much injured by too free an application of galls, must have been difficult and laborious; and the identification of places and of persons is always a toil requiring the utmost patience. Mr. Fowler, in his short Preface and his notes, has told us all that is necessary for a clear understanding of the Chartulary. The various documents contained in the volume supply a great deal of information about a very interesting district, give us incidentally some insight into monastic life and usages, and are a perfect mine of wealth for the genealogist. The benefactors of Newminster, besides the house of the founder, Ranulph de Merlay, were the families of Widdrington, Mauduit, Conyers, Plessy, Bertram, Mitford, Bothal, Umfraville, Horsley, Neville of Raby, Cambo, Stanton, Swynburn, Graystock, Bolam, De Ros, and Kestern; and about all of these something is to be found in the Chartulary.

The Cistercian house of Newminster, on the southern bank of the Wansbeck, about one mile west of Morpeth, was founded in 1138 by "a certain nobleman, Ranulph de Merlay," who, according to an early chronicle of Fountains, came in "that year to visit the Yorkshire monastery, then in the fifth year of its existence, and "beholding the conversation of the brethren was pricked to the heart." He determined to found a religious house on his own estate; the buildings "were set out therein after our manner," and eight monks from Fountains, one of whom, Robert, was afterwards recognised as a saint, set out to take possession of the "New Minster," being received for a time, until their house was ready, in Ranulph's castle at Morpeth. This, says the Fountains chronicler, "was the first branch which our

vine put forth: this the first swarm which came out from our hive." The newly-founded convent soon became fruitful in her turn. Her three daughters were Pipewell in Northamptonshire, and Sawley and Roche in Yorkshire.

The lines of the principal foundations of Newminster are all distinct, and may be easily traced; but the only portion not under the sod is the fifteenth-century north doorway of the Church. The plan, Mr. Fowler tells us, is almost identical with that of Fountains as originally laid down, and closely corresponds in dimensions. The site is characteristic. The semi-circular plateau on which the monastery stood is somewhat raised above the river level, and is enclosed by an amphitheatre of wooded hills called the "Abbey Banks," except on the north side, where the river forms a natural defence. Such a protection was needed; for Newminster was not in the remote position of Blanchland, which, according to the local tradition, the Scottish forayers, after a long search among the hills, were unable to find, until the brethren rang their bells for joy at their supposed deliverance, and so guided Jack o' the Side and his fellows to the spot. But Newminster was subject to occasional visitations of the kind; as the name of "Scots Gill" given to a sort of defile in the hilly ground to the north plainly indicates. The Wansbeck afforded some little defence; and, indeed, as Mr. Fowler points out, English borderers were "always glad to have a river between themselves and the Scots." Abbeys and castles are, for the most part, on the south side of the stream; and even the Wall of Antoninus has the Kelvin and the Bonny Water immediately in front of it on the north for about two-thirds of its extent.

The Chartulary has little to tell us about the buildings or internal arrangements of the monastery. The Merlays were buried in the chapter-house, a place of high honour frequently given to the founder and his descendants. Near the high-altar were the tombs of Ralph, Lord Graystock, and of Robert de Umfraville, Earl of Angus. Eight waxen torches were kept burning before the tomb of the first Abbot, St. Robert. The "Infirmary of Seculars" is frequently mentioned, and some foundations north of the church may possibly mark its site. A similar building existed at Waverley, Pipewell, Meaux, and no doubt elsewhere, though it is not always found among the domestic buildings of a Cistercian house. On St. Katherine's day one hundred poor persons received at the gate-house two oat cakes and two herrings each. "Pittances" of bread, good ale, and salmon are mentioned; and a great feast was held in the abbey on the annual festival of St. Robert, the first abbot. "Blessed John of Maydenley" and "Hugh the Hermit" were recluses connected with the abbey who cultivated a plot of ground on the bank of the Coquet.

Of the lands possessed by the abbey the most interesting, though certainly not the most profitable, was the district of Kidland, an extra-parochial tract in Northumberland, lying along the Scottish border, a little north of the village of Alwinton. Mr. Fowler supplies a map of the district, which

"consists of boggy hills of the Cheviot range, with fertile vales or 'hopes' among them." It was given to the monks as a forest pasture ("pasturam cujusdam partis forestae meae, scilicet Alwent et Kidland"), by Odnell de Umfraville in 1181, though they seem to have had some earlier rights in it, also proceeding from the Umfravilles. It was not, perhaps, of much worth; and a Border survey of 1542 declares that no one would live there, for "the said vales or hopes of Kydland lyeth so dystante and devyded by mounteynes one from another that such as Inhabyte in one of those hopes, vales, or graynes" (this is a Northern word confined to the border, and marking the division of a valley; it is the Norse *grenti*, a branch), "cannot heare the Fraye, outcrye, or exclamac'on of such as dwell in an other hope or valley upon the other syde of the said mountayne, nor come or assemble to theyr assistance in tyme of necessytie." But some of the "conversi" from the abbey did live there for the sake of looking after the cattle and sheep, and they had a chapel at a place called Memmerkirk, of which traces are still visible. Their "gear," cattle and all, must occasionally have been swept away; especially as their dogs could hardly have protected them. The charter of Odnell de Umfraville, while giving the monks full and exclusive right of pasture, and allowing them to take all things needful from the forest, "prout forestarii mei providerint, sine vastacione," provides that their dogs shall be deprived of one foot, "uno pede carebunt," so that the "peace" of the wild creatures might be secured. This is an unusual and severe form of the "expeditatio," which ordinarily implied a maiming of the foot, but not its entire removal. It is dangerous to speculate on the meaning of the name "Kidland." Similar forms occur in the neighbouring county—as "Tolland" and the "magna mons de Fauland." But Kidland is a considerable district, with a circuit of at least twenty-five miles; and it would seem that it must be classed among those smaller land divisions—like Rutland and the Lincolnshire Holland—the growth of which is sometimes so puzzling to the historical antiquary.

Standing stones, probably prehistoric monuments, and crosses frequently occur in descriptions of boundaries. These are abundant in the Chartulary, and are of infinite service to the local topographer. At Ulgham, not far from Morpeth, the charter of the founder mentions an eagle's nest as so well known that it is given as one of the boundaries of the first land granted to the convent. Of wild animals the monks or their servants might hunt wolves, foxes, and other "bestiae nocivae;" so that all their dogs were not in the condition of those in Kidland. There are many notices of the agriculture and of the various domestic economies of the monks. They had wild horses ("equi silvatici") on some of their moors. They dug turf and marl, and collected seaweed to use as manure. Osiers were grown for basket-making. They had salt-works near the mouths of the Blythe and Coquet, and fisheries on the Tyne; and there are occasional grants giving them leave to dig sea coal ("ad carbonem maris capiendum"). Sea

or fossil coal seems to have been so called because it was carried from the north by sea to London and elsewhere. Charcoal could be made anywhere. Sea coal seems to have been first used in connexion with forges and mines—as at Dunfermline, where an early charter gives the right of taking it.

Two seals of the monastery and three of abbots are engraved as a frontispiece. The earliest seal is that of the monastery under the first abbot, Robert. This has all the grave simplicity of the first Cistercians. The later seal of the monastery is of the fourteenth century, and is much enriched. By that time the primitive rule had been greatly relaxed, in ornament as in other things.

The Chartulary of Newminster is, of course, more interesting in the North of England than elsewhere. But it is a most valuable addition to the *English Monasticon*; and it is difficult to speak too highly of the care with which it has been edited. There is a very full Index.

RICHARD JOHN KING.

Village Politics. Addresses and Sermons on the Labour Question. By Chas. Wm. Stubbs, M.A., Vicar of Granborough, Bucks. (Macmillan.)

It is lucky for Mr. Stubbs that he is not a citizen of the great German Empire, or the publication of this book might bring him into serious trouble with Prince Bismarck's police. It is dedicated to the farm labourers of England, "in sincere sympathy with their struggle towards citizenship through self-reliance and association," and, if it is read as it deserves to be, will do more to put their case fairly before the country than any previous publication that we know of. The volume consists of two addresses on the Labour Question: the first, with which it opens, dated November 1872, delivered in the parish school of Granborough, to his own people; the latter, with which it closes, dated 1877, delivered at a ruridecanal meeting, and addressed therefore, presumably, to his brother clergy. (Can it be that in the interval the author has become a rural dean? We can scarcely believe it, but if it be so, the Church, and the county of Bucks, may be sincerely congratulated.) Between these two addresses come seven sermons, all bearing on the Agricultural Labourers' movement, going to the root of the question, and touching the sorest points, as such titles as "A Strike for Wages," "The Arbitrator," "The Agitator," "The Landlord," show on the surface. Taken together, the addresses and sermons put the labourer's case with remarkable power and clearness, while recognising the difficulties, and making due allowance for the long-standing and deeply-rooted prejudices, of farmers and landlords. Indeed, the writer seems to be a parson who ought to have some weight with farmers, for he can understand their case, quaintly summed up by one of them to himself in the words, "If I teaches my 'osses their powers who's to drive the team?" (p. 191).

As we would gladly send all our readers to the book, we will let the vicar speak for himself, that they may see what ground he takes, and that in studying him they will

not be wasting time on the words of a mere partisan.

"I say boldly that it appears to me, not only the duty of the clergy to speak out wisely and clearly upon this subject of agricultural labour, as it is their duty to speak out in all social crises whatever according to their ability, but it is their duty to study the laws of political economy where they do not already know them, so that they may make such advice as they may give to both sides, not only earnest and well-intentioned, but reasonable and wise. If the clergyman will but take the trouble to study these questions carefully I am sure he need find himself under no temptation to speak only to the one side of the question. The right or the wrong is very seldom indeed, if ever, in class questions altogether on the one side. I am sure it is not in this present agitation. If, on the one hand, the clergyman may with perfect truth point to the condition of the labourers, and assert that it is certainly not an inevitable law of nature that he should remain a mere appendage to the land, a child in leading-strings, who has no rights of his own, taught to regard any effort to combine for an advance in wages as simply wicked, and contrary to the plain teaching of Scripture; on the other hand, he may also warn the labourer that with the rights of independence he must also be prepared to accept its duties and responsibilities, to prove that while he wishes to gain the fair day's wage, he does not intend to withhold the fair day's work—in a word, to prove himself worthy of being called a free man, by practising the free virtues: justice, honesty, thrift, self-denial, self-reliance, self-government" (p. 10).

A parson who starts on these lines is worth going along with, and his performance does not belie the promise. In the whole book there is no special pleading or unfair assumption of any kind, unless it be that he seems to credit the Labourers' Union with having been the sole cause of the great reduction of pauperism, which undoubtedly commenced about the time the Union was established. In 1872 the pauper roll stood at 1,081,926, or about one in twenty of the population, while in 1875 it had fallen to 749,593, so that in the first five years of the life of the Union there was a reduction of 400,000. But while the number of paupers was thus reduced 40 per cent., the cost of relief was only reduced 4 per cent., whereupon the vicar dismisses the matter by attributing the 40 per cent. reduction as the beneficent result of the Union, leaving his audience (parsons and farmers) "to apportion in the proper quarters the comparative blame which is implied in only 4 per cent. reduction" in the costs of maintenance. Neither inference is fair. The reduction in numbers has taken place chiefly in towns, and is owing to other agencies, such as the Charity Organisation Society, rather than to the Union, though in the rural districts the thrill of hopefulness and independence which the Union sent through the mass of labourers has undoubtedly had its share in the good work. Nor can the comparatively slight diminution in the rates be fairly debited to the farmers and landlords, still less to the parsons. The blame, if there be any, must be laid mainly at the door of the office in Whitehall. What parsons, farmers, and squires are responsible for is the opposition which has been very generally made to the efforts of the labourers to take their share in parish business. We can sympa-

thize with the humiliation with which the vicar read in the *English Labourer* the reports of the Easter vestries, in which figured two flagrant cases of this opposition in his own county, under the heading "Parsons on Guard." Our space will not allow more quotations, but we may notice as well worth the attention of readers the evidence as to the effects of co-operative stores and allotments on the labourers (pp. 51-9); the treatment of the question "Can a poverty-stricken people be a religious people?" (pp. 95, &c.); the sermon on the agitator (pp. 131, &c.); and the remarks on the land laws and the enclosure of commons (pp. 161, &c.). That Mr. Stubbs holds strong views on these questions—and particularly on the last—which do not easily fall into line with prevailing doctrines, is quite true. But his views are shared by large and increasing numbers of Englishmen, and it would be well for those most interested in the land to make some effort at least to understand them. They can scarcely be expected to read with patience the violent and claptrap articles on the land question in the journals which so mischievously misrepresent the labourer, but here they will find a statement of his case by a scholar and a gentleman, which may well command respectful attention, and should certainly excite no anger even if it should fail to carry conviction.

To us, in these days of fierce theological controversy on questions which can never be settled, it has been a pleasure, all the greater from its rarity, to meet with a parson who feels and says that the championship of the poor is the true *articulus stantis aut cadentis ecclesiae* (p. 174), and has reached the conviction, through years of hard work among the agricultural labourers, that the main work of a minister of Christ should be to cultivate in them "that most democratic yet most Christian virtue, hopefulness" (p. 192). One more word of recommendation, and we have done. We have gone through the book a second time to ascertain to which of the schools, High, Low, or Broad, the writer belongs, and have risen in doubt upon this point, but with none as to his earnestness, courage, and true loyalty to his Master and his mission.

THOS. HUGHES.

Reise nach der grossen Oase el Khargeh in der Libyschen Wüste. Von Heinrich Brugsch-Bey. (Leipzig: J. C. Heinrichs.)

UNTIL the publication of this work we knew little of the historical value of the temple of Hib, the ancient capital of the Great Oasis. Wilkinson had, indeed, in the infancy of Egyptology read the name of a Darius in its inscriptions, and very lately the translation by Dr. Birch of one of these inscriptions from the drawings of the late Mr. Robert Hay had given us a most interesting document of the second Darius. It was reserved for the geographer of ancient Egypt to visit this dependency and thoroughly explore its monuments.

The description of the journey to the Oasis, and of the country, its products, and people, will not attract the ordinary traveller. It is only by contrast to the monotonous desert

that the Oasis can be said to have any charm. Its fame is due to the fruit-culture in ancient times, which the apathy of Turkish rule has allowed to fall into decay, though the dates and oranges are still abundant and excellent. It is an interesting problem for the geologist whether the springs to which it owes its fertility have been produced by boring or have naturally broken through the rock. The later springs have been bored, and their number might be advantageously increased. The range of the fauna and flora is limited. The race of the inhabitants is an interesting ethnological question. They claim an Egyptian descent, but Dr. Brugsch notices their peculiar type (which in the old men seemed to have European affinities), and shows that they are probably of mixed origin—Egyptian, Libyan, Ethiopian, and Phœnician. The present language is Arabic, and the people are mostly Mohammedans. The number of the population is put by Dr. Brugsch at about six thousand souls.

The interest of the Great Oasis centres in the temple in the neighbourhood of El-Khargeh, which marks the site of Hib or "Plough-city." The edifice is a work of the Persian rulers, unlike any temple of Egypt, having been founded by the first Darius and completed by the second, and restored by Nectanebes I., the first king of the last native dynasty. It is evident that the Persian kings, always hated in Egypt, had some strong hold on the Oasite population. Hence this costly temple, the materials for which—blocks of reddish sandstone—were transported across the desert from the quarries of Lower Nubia. It is forty-four metres long and nineteen broad. The chief divinity was Amen (Ammon), a special form of the Theban Amen-ra, characterised by the surname "the strong-armed." There were, as in Ptolemaic temples in the Nile valley, a crypt for the mysteries of Osiris, king of the nether world, and roof-chambers for the worship of the same divinity.

Besides the hymn of Darius II., already translated by Dr. Birch, and here given in a fresh version, Dr. Brugsch translates a second similar composition of the same reign. Both are remarkable for style and subject-matter. In style they are superior to the generality of Egyptian religious writings, and may be compared with the best efforts of the scribes of the Ramessides. The first has a slight touch, it would seem, of Persian feeling in its expression. It is strange that the Persians should have found so able a scribe as the author of this hymn; and one is reminded of their poetical adherent, the priest who lamented the coming of the Greek rule; for in spite of persecution the Persians had their partisans in the priesthood of Egypt. The two hymns are addressed respectively to Ra and to Amen, and both necessarily deal with the various personifications of the sun-god. They are thus of the highest interest, as bearing upon the most important problems of Egyptian mythology, its monotheism and pantheism, and their mutual relation. Dr. Brugsch has well illustrated both documents—the first more fully, in the comment on which will be found an important excursus on the "Eight Gods" who were specially worshipped at

Hermopolis Magna. Their *cultus* was suspected to be of Greek origin (Lepsius, *Ueber die Götter der vier Elemente bei den Aegyptern*), but is now carried up to the Persian period. Dr. Brugsch thinks that it is much older, and shows that they are emanations of Ra, the sun, a cycle representing one of the many phases of sun-worship in Egyptian mythology. The first hymn is also valuable from its illustration of the geography of the worship of Ra. It is curious to note that the texts of this temple present many errors in orthography and grammar. On the other hand secret writing, which is as old in the tombs as the 19th Dynasty, has been here found for the first time used openly.

Many other matters in the monograph must be left unnoticed—its illustration of the secret writing; its section on the mysteries of Osiris; the account of the Roman temple of Nadurah and of the Christian Necropolis; with the appendices treating of the Egyptian geography of the Oases, their products in the Pharaonic time, the then use of the Great Oasis as a place of banishment, and the wines of the ancient Egyptians. They are all treated with the author's abundant and critical use of the original authorities. Thus the work is more than a monograph on the Great Oasis from an archaeological point of view; it also contains an abundant mass of new information for ancient Egyptian mythology, geography, and lexicography.

REGINALD STUART POOLE.

The Folk-Lore of China, and its Affinities with that of the Aryan and Semitic Races. By N. B. Dennys, Ph. D., F.R.G.S., M.R.A.S. (Trübner.)

It has proved easier to overcome the Chinese with the aid of our cannon and our rifles than to understand their minds, which seem to be much more difficult of access than their walls and fortresses. Even now, it is generally assumed that the inhabitants of the Middle Kingdom are mentally and morally the reverse of the Europeans. The very name of "the Celestials" implies something grotesque and old-fashioned; and it has become a sort of axiom that they are incapable of improvement—as if they differed in nature from ourselves. This common belief is certainly a prejudice. There is no question but that within the last two or three centuries we have distanced them by rapid strides in the race of science and mathematics. But sciences are not the whole of our life. Moreover, even in science and technics they had been ahead of us during the two or three thousand preceding years. Therefore the opinion will prevail, sooner or later, that the intellectual mould into which the Chinese have been cast is not altogether very dissimilar to ours. The deeper we enquire into the facts of the case, the more apparent grow the resemblances, and the less important become the differences.

In that respect nothing could be more convincing than Mr. Dennys' researches in the folk-lore of China. The Chinese have been thought to be especially deficient in fancy and imagination; they were supposed to be a set of positivists and staunch ration-

alists: a matter-of-fact people, of the cut-and-dried fashion. Such may be the case with the officials, the *literati*, and the leading class generally, with which our old travellers were chiefly conversant; but recent enquirers who have lived with the common people tell another tale. They assure us that China presents to us the spectacle of an entire nation, numbering over three hundred millions of souls, whose everyday life is framed to meet the exigencies of a puerile superstition. From emperor to coolie, the doings of every Chinaman are affected and guided by astrological portents and divinations, in which even the more highly educated, though affecting to despise them, place a practical trust. The half-cynical disbelief of the mandarins and functionaries becomes firm conviction in the peasant.

Mr. Dennys expounds, not only that the Chinese have been credited with more rationality than they really possess, but also that their superstitions run to an unexpected extent parallel with ours. "It is scarcely possible to take up the most ordinary magazine on European folk-lore without noticing in almost every paragraph strange coincidences, either in actual belief, or in the subject of the superstition," writes our author, who, for reasons known to himself, compares the Chinese with the Scotch legends rather than with others. Elfs, brownies, and kelpies are to be found in Kwang Tung as well as in the Highlands. They look as if they were of the same family; although the Junling fairies cannot be denied to have their hair more lank and black than their Scotch cousins of the Grampians, and to have their sparkling eyes set more obliquely.

In China, as in Europe and elsewhere, you find a lunar frog and a lunar hare—the familiar old man, and the old woman in the moon. The Chinese legends depict the moon for us with a poetic feeling, "a delicacy of perception, that raises their folk-lore to the level of our own." The goddess of the Moon Palace is thus described:—

"On a gold throne, whose radiating brightness
Dazzles the eyes, enhaloing the scene,
Sits a fair form, arrayed in snowy whiteness:
She is Chang O, the beauteous fairy Queen.
Rainbow-winged angels softly hover o'er her,
Forming a canopy above the throne;
A host of fairy beings stand before her,
Each robed in white and girt with meteor zone."

In the farthest recesses of the celestial Empire is a mountain peopled with fairies, who gather upon its terraces the seeds of sesamium and coriander for those who are to be gifted with longevity. They bestow on their favourites the fruit of the Tree of Life, which makes them immortal. As in the Erse, Gaelic, Teutonic, Persian stories, sons of men pass, with heaven's daughters, hours of bliss which would be reckoned for years among mortals; they live days of love which last as long as centuries here below. The Chinese have Peris and Swan-maidens who alight in the abode of some fortunate youth. They have beautiful fairy bathers, whose dresses being seized upon they become wives to their captors, bear them children, but then mysteriously disappear. They have Apsaras also, if we are to believe that—

"The Emperor Liang fell asleep in the sunshine, and dreamed that he was visited by a woman of

celestial beauty. He asked whence she came, and who she was. "I live on the terrace of the Sun, on the Enchanted Mountain. In the morning I am a cloud; in the evening, a shower of rain."

We are presented even with counterparts to the popular legends which down to the most recent date were supposed to be an exclusive heirloom of the Aryan family—such as those of Penelope, of Genoveva, and also of Andromeda—an imperilled virgin who, in the Chinese tale, is rescued by an undaunted Amazon. Animals appear, too, as friends of man, and help the hero out of his difficulties.

If the Chinese folk-lore may equal ours in its poetry and its epics, it is not outdone in its nonsense. The assertions that there are lucky and unlucky days; that there is luck in odd numbers; that happiness never comes in pairs, and calamities never come single, receive the same credence in China as in Europe. The same odd beliefs obtain among country folks in both hemispheres about such things as "rocking a toom," or empty cradle; "first foot, fylfoot;" comets; water drawn on New Year's Eve; rain and thunder-stones; snakes with crystals or carbuncles in their heads; snakes which are familiar deities; cats which are witches in disguise. Cats and dogs are not to approach corpses in China any more than in Scotland. A wooden cat keeping watch on the apex of a roof wards off unpropitious influences, as did horses' heads among the Saxons of old. On the shores of the Hoang Ho the fairy foxes play the part of our were-wolves. In those distant parts old crones interpret dreams much in the same manner as our "wise women" do. During the ceremony of betrothal candles are burnt, which must be prevented from trickling, for that would prognosticate tears to the future consorts. They light tapers at the side of dead bodies. They busy themselves about prophetic dreams, omens by mirrors, by toss, by lot, by opening a book at random (Homer and Virgilian *sortes*). They know the philosopher's stone which confers immortality; the use of young, healthy blood for curative purposes; the enclosure of victims in the foundation of bridges, houses, and public buildings; amulets and charms; fumigations, knives, red strings or red cloths, to be resorted to against the insidious influences of the evil eye. They are proficient in the art of *invultatio*, or moulding waxen images for magical purposes. In fact, what the country folks believe here, they believe there; in matter of superstition, neither the great nation in the East nor those in the West have any reason to reproach one another.

"China," says Mr. Dennys, "is full of ghosts. . . . It is when we come to spirit-rapping, . . . to the consulting of media, the use of a forked stick, writing on sand, and similar matters, that the Chinese practice becomes singular in its resemblance to superstitions openly avowed at home. How, without apparent connexion with each other, such beliefs should at once be found in the farthest East and the extreme West is puzzling. Is our Western spiritualism derived from China?"

If we all agree that such a similarity is not due to chance, how is it to be explained? Have those beliefs one identical origin? If

they have a diverse origin, do they prove the human mind to have been identical here and in China, and to have evolved similar trains of thought, similar creeds, similar truths, and what is more, similar errors?

To answer these questions it would be necessary to enquire into the meaning of the legends and symbols, to extract the nucleus of rationality contained even in the most puerile superstition. But that is an immense labour, which can only be accomplished by a science more advanced than ours. Mr. Dennys' task has been to collect facts, not to explain them, and he has done it in a manner that deserves the best thanks of the literary world. As for himself, he is satisfied to have proved that a common humanity claims the Chinese and the Saxon, and that "the men of the Four Seas are all brothers."

ELIE RECLUS.

Our Life and Travels in India. By W. Wakefield, M.D. (Sampson Low & Co.)

THERE has been rather an outburst of books on India of late years, though, happily, that has not been called forth by the red glare which such events as the Afghan massacres and those of 1857 suddenly threw upon unfamiliar names and places. It has rather arisen from one or two able and fascinating writers, such as Dr. W. W. Hunter, having lately shown, as occurs every now and then, that India is a subject still full of interest for all readers; on which there follows a general turning-over of old journals and long letters to familiar friends with the view of preparing another book on a subject which has re-engaged the attention of the public. "Why should my vast experience not be a source of instruction and delight?" is the question which naturally occurs to many old and young Indians. They forget that, besides the intrinsic importance and interest of a subject, something must be allowed as regards the capacity of those who treat of it; and that though Swift, as Stella said in regard to his verses upon Vanessa, could write charmingly upon even a broomstick, yet the charm is not to be set down either to the broomstick or to his intimate acquaintance with it.

Such a consideration is readily suggested by a perusal of Dr. Wakefield's handsome volume on his life and travels in India. The country was not new to him, and he has availed himself of his previous acquaintance with it to make his account of his last and three years' visit to India contain a large amount of information; but he would have done much better to confine himself to what may be called the *differentia* of the subject—that is to say, to the changes in the country which he had observed, and to subjects on which he had something new and of importance to communicate. As it is, he has given us a long volume in which there is little new, and that little is almost lost in the abundant reproduction of old hackneyed details.

A doctor in his position might well have given us some valuable information on medical matters; but when we turn to his remarks on Asiatic cholera, we find them summed up in the amazing *dictum*: "We know little or nothing about it." Not-

withstanding that, however, Dr. Wakefield pretty decidedly hazards the opinion (p. 381) that cholera "is due to some *materies morbi*, some specific poison," which "is generated in the air under certain conditions, like the poison in the air which produces intermittent fevers." Here there is total ignorance, or at least a total ignoring, of all Pettenkofer's investigations and experiments, which have indicated cholera to be the result of the ravages of a rapidly-propagating animalcule that destroys the inner walls of the stomach; and not a word is said about the value of camphor in treatment of the disease. Again, he refers to wounds caused by tigers, and says: "There appears to be something poisonous in a tiger's bite that affects the wounds caused by the teeth, rendering it liable to mortification a few hours after the infliction of the injury." Considering the known cases of Englishmen who have been terribly mauled by the teeth of these animals, this statement hardly holds good; and "tiger" should have been written "panther," the wounds inflicted by that animal being well known to be of a much more poisonous kind than those of the tiger. When he asserts that the figs "of the Deccan are perhaps the best in the world," we should like to ask whether he knows anything of the figs of Vesuvius, and, indeed, of the greater part of the South of Europe. It is erroneous to write of any mangoes as splendid fruit except those which are grown in the low-lying lands of the sea-coast, and even of these there are only certain of the many varieties (of which the islands of Bombay and Salsette alone have over thirty) which do not do the mango an injustice if they are taken as specimens of its pleasantness as an article of food. Dr. Wakefield's observations on Indian hotels partake more of the character of the habitual growler than of the intelligent observer. He complains that "some of the larger hotels in towns like Calcutta and Bombay are fair, though expensive," and he specifies his complaint by mentioning that board and attendance, with a sitting-room and bedroom, "both well and completely furnished, are, in the large towns, charged eight or even ten rupees" *per diem*. We should like to see our first-class English hotels furnish us with sitting-room, bedroom, board, attendance (and in India the charge sometimes includes lights) at Rs. 8, or about 14s. 6d. a day, or board and bedroom, &c., for about 9s. a day. If some things are cheaper in India than here, other things are dearer, especially the general cost of maintaining a great hotel; and both the *menu* and the *ménage* of not a few of the Indian hotels are a good deal superior to those of many of the grand hotels in this country. We are also treated in this volume to a vast number of platitudes, such as that "it is not uncommon to observe two stations, only a few miles apart, show a very marked difference [of temperature] according to their height above the sea."

Notwithstanding these and similar inaccuracies, this book may be of use to people visiting India for the first time. It goes over a great many matters, relating chiefly to daily life and to what the Indian tourist must desire to make acquaintance

with. The greater part of its information is accurate enough, though far from being new or presented in either an interesting or a convenient form. ANDREW WILSON.

FRENCH BIBLIOMANIA.

Les Amoureux du Livre. Sonnets d'un Bibliophile, &c. Par F. Fertiault. Seize Eaux-fortes de Jules Chevrier. (Paris: Claudin.)

Caprices d'un Bibliophile. Par Octave Uzanne. (Paris: Rouveyre.)

M. JULES JANIN, congratulating M. Claretie on his nascent taste for books, said:—"You are a happy man, and a ruined one for the rest of your life." Is it the happiness or the ruin of their readers that MM. Fertiault and Uzanne wish to ensure? Each of them has published a confession of his passion for books—for rare books, for first editions, for books no one wishes to read, for books bound with the arms of famous collectors. M. Fertiault writes in verse, M. Uzanne in prose; both do their best to make their enthusiasm contagious, to catch proselytes. If they are still collecting, they act generously, but scarcely wisely, in adding to the numbers of their rivals; if they are looking forward to their sales, their motives are more intelligible. Bibliophiles as both are, their productions contain many errata, for which M. Uzanne apologises in a *rondeau*. M. Fertiault's volume, with the really clever etchings, is the prettier and more interesting. Here one sees the forms which French Bibliomania is taking: here are glorified the latest fashions of M. Trautz Bauzonnet, the Worth of book-binding. The days of the classics are over, and French Elzevirs are more popular than Greek Aldines. Early editions of Villon, Molière, Racine, Bossuet, struggle with useless but rare works of the Leyden presses for supremacy in price. A worthless book bound by Derome is held in high esteem, and the scutcheons on the covers are more precious than the literature within. As the collection of books is very much a matter of sentiment, the modern taste is not unintelligible. Books have become relics: people prize the pages that Molièresaw through the press, the bindings that De Thou ordered, the copies that lay neglected on the shelves of Mme. du Barry. The mania is not quite useless if it filters down to ordinary readers and teaches them to respect books, to dress them neatly, to keep them clean. M. Fertiault writes a satirical sonnet on the man who cuts the leaves of a volume with his fingers. He himself keeps a hospital where battered veterans are restored to freshness and soundness. He has a heart to feel for the wares exposed on windy stalls:—

"Le Bouquin souffre par la pluie;
Le Bouquin souffre par le froid!"

Rats are his sworn foes, and the neatest etchings represent the atrocities which these vermin commit in libraries. A very touching sonnet is entitled "Le Bon Temps," and praises the good days after the Revolution, when the treasures of the noblesse lay on the stalls, and miraculous bargains were to be secured for fifty centimes. The misgivings that all collectors feel are concen-

trated in the sonnets called "D'où?" and "Où?"—Whence and whither do our books come and go? Who enjoyed their early freshness? Who is to take pleasure in their antiquity when our own collection is scattered to the stalls? Perhaps the best sonnet to quote—where none are of much value as poetry—is—

"L'INCORRIGIBLE.

Oh! j'en ai trop . . . Je n'en veux plus.
Tous ces gèneurs, qu'on les emporte!
Ils deviennent une cohorte,
Et leur nombre me rend perclus.

Ils ont des vœux absolus;
D'assaut ils franchissent ma porte,
Je trouve l'audace un peu forte,
Mais leurs beaux jours sont revolus.

Qu'on me pende si j'en rachette!
Un catalogue? . . . Je le jette;
La corbeille en fait un repas . . . —

Ah ça; ce libraire me leurre!
J'attends; il laisse passer l'heure,
Et son envoi n'arrive pas!!!"

Here the point is typographical, as is fitting, and needs many marks of exclamations.

In M. Uzanne's less sumptuous volume there occurs a Vision of Judgment—a dream of the sale of the author's possessions, his original editions of the "Romantic" poets, and so on. An imaginary dialogue in a bookseller's shop of the seventeenth century, "Le Libraire du Palais," is cleverly told in an imitation of Old French. M. Uzanne had a delightful model in Corneille's *La Galerie du Palais*, Acte I., scène v. M. Uzanne might have reproduced the charming design of a bookseller's shop which Gravelot made as a frontispiece for Corneille's comedy. A ballade of the book-hunter, in prose—a singular ballade—follows a story in very dubious taste. M. Uzanne's hints about bookbinding are perhaps more in place than a very careful and very unpleasant sketch, "Le Cabinet d'un Eroto-bibliomane." There is little pleasure in reading about such a poisonous creature and his scrofulous collection. A short paper on the unaccomplished projects of Balzac deserves notice; but the *Caprices* on the whole are disappointing. Every bibliophile has not the pen of the bibliophile *par excellence*, the immortal and evergreen M. Paul Lacroix. A. LANG.

Matthaei Parisiensis Chronica Majora. Edited by H. R. Luard, D.D. Vol. IV. (1240–1247). Rolls Series. (Longmans.)

THE eight years embraced in this instalment of the Monk of St. Alban's *Chronicle* were among the least beneficial to the nation, and the least glorious to the sovereign, of any during the long reign of Henry III. Engaged in chronic warfare with his neighbours, profuse in his personal expenditure, and lavish of the royal domains to his wife's relations, who regarded the country as a preserve appropriated for their advantage, Henry was continually in straits for money, with which the barons, angered by his extravagance, refused to supply him. Failing to obtain from them the aids required to defray the cost of his military expeditions, he extorted large subsidies from the citizens of London and from the Church. The latter was subjected to a constant succession of such royal exactions, followed by a series of Papal exactions

and aggressions more grievous still. Against these last the bishops appealed to the king for protection, but after frequently protesting that the Pope's acts were in derogation of his authority, Henry eventually yielded to them under the threat of interdict. After invading North Wales in 1241, to vindicate the cause of Prince Griffith, who had been imprisoned by his brother David, Henry agreed to accept the submission which the latter offered, together with the surrender of his prisoner; but, instead of releasing the unfortunate Griffith, transferred him to a fresh captivity in the Tower, whence he never emerged until he met with a miserable death in attempting to escape. The peace made with David proved of brief duration. In 1244 he was party to a compact with the Pope (Innocent IV.) to hold his land of the See of Rome instead of the Crown of England. The Welsh crossed the frontier as invaders; and, though one band was successfully repelled by the Lords Marchers, another gained a signal victory over Herbert Fitz Matthew, who was sent to oppose it. In a gallant attempt which he made in the following year to reverse this defeat, he was entrapped into a pass where the Welsh prince had set an ambush, and slain by a stone hurled by one of the mountaineers. The revenge taken by the king for this disaster was to lay waste the country with fire and sword, but the people were still unsubdued, and only the death of David in 1246 brought the war to a close. In 1244 the rumoured disavowal of his allegiance by another high-spirited vassal, Alexander, King of Scotland, and his marriage to the daughter of Engelram de Coucy, a powerful French noble, provoked Henry into sending an expeditionary force against him, which he prepared to resist. By the intervention, however, of Richard Earl of Cornwall and other barons, peace was made upon the eve of battle, and a charter formally recognising his vassalage and its obligations (which there is no evidence that he had ever repudiated) was executed by the Scottish king. If no more than inglorious at home, Henry's arms were positively disgraced abroad. In 1242 his step-father, the Count of La Marche, who had refused the homage which he owed to the Count of Poitou, applied for help in resisting his suzerain's attempt to enforce it; offering as a bribe to assist Henry in recovering the territory of which John had been despoiled by the French. Regardless of the truce which existed between him and Louis IX., and against the urgent advice of his barons, Henry snatched at the bait and invaded Poitou. Louis, after protesting against the breach of a solemn treaty which he had himself faithfully observed, and proposing the most favourable terms of peace, which Henry persisted in refusing, marched against him with a powerful army. Besieging the Count of La Marche's fortresses one by one, he reduced them without difficulty, and then advanced upon Taillebourg, near which Henry's force was encamped. The city yielded to his summons, and the two armies came in sight of one another upon opposite sides of a bridge over the Charente. Astonished at the vast superiority of the enemy, Henry reproached his step-

father for neglecting to furnish the contingent which he had promised, but the Count only replied by disavowing the pledge which it was now too late to redeem. The situation was critical, and as the chronicler tersely puts it, "imminebat regis Angliæ captio manifeste." This catastrophe was averted by the presence of mind of the king's brother, Richard Earl of Cornwall, who, relying upon his personal influence with the French nobles, some of whom he had ransomed from captivity in the Holy Land, crossed the bridge, unarmed, with a staff in his hand, and requested a truce, which the generous Louis granted until the morrow. Returning to Henry, the Earl counselled him to avoid further peril by retreat. Acting upon this advice, he fled during the night to Saintes, whither Louis soon pursued him. Deserted by the Count of La Marche, and other of his allies who accepted their sovereign's terms of peace, and finding himself in fresh danger of capture, Henry made a second flight to Blaye, and subsequently to Bordeaux. He would have been besieged in this stronghold but for the outbreak of disease in the enemy's camp, by which Louis was himself attacked. Henry took advantage of the opportunity to propose a truce, which the French were in no condition to refuse, and it was accordingly agreed to for five years. Throughout these transactions Henry's injustice, weakness of purpose, and violence of temper contrast very unfavourably with the chivalry, straightforwardness and forbearance of Louis.

The narrative of the events thus summarised occupies most of the space which the chronicler devotes to English affairs. He dwells, however, at greater length upon Continental politics, which during this period were of most exciting interest. The Tartar irruption into Europe in 1241 is described in letters from the Emperor Frederick II. to the king, and from Ivo of Narbonne, a converted Paterine heretic, to the Archbishop of Bordeaux. The progress of the fierce contest between the Emperor and the Pope receives particular notice, and a full account is given of the proceedings at the Council of Lyons in 1245, at which the latter's sentence of deprivation against his antagonist was solemnly pronounced. The condition of the Holy Land is another topic which naturally calls forth the chronicler's warmest sympathy. The crusade undertaken by Richard Earl of Cornwall in 1240, which resulted in his making favourable terms of truce on behalf of the Christians with the Soldan of Babylon, is narrated in a long letter from the Earl himself. The subsequent invasion by the Kharismians, who sacked Jerusalem, and the crusade organised for its recovery by Louis IX., are the subject of other notices.

From his intimacy with the Earl, who played a leading part in the domestic and foreign history of the time, Matthew Paris was favourably situated for obtaining accurate information touching all events of importance, and access to official records. There is evidence in several passages of his narrative that he derived much of the detail which gives it life and colour from the

reports of eye-witnesses. In one place he refers to his personal intercourse with the King, who, on the occasion of the oblation of a vase containing the Blood of Christ to the restored Abbey Church of Westminster, in 1247, recognised him among the spectators, invited him to dinner, and instructed him to write a full account of the ceremony. The chronicle of a writer so advantageously placed and well-accredited possesses an authority not often attaching to works of this class; and in his best days, when he composed the MS. which Dr. Luard has taken as the basis of the present volume, Matthew Paris seems to have availed himself of his opportunities to record the truth fearlessly without respect of persons. Unfortunately for his reputation, he grew less courageous with age, and the very advantages that had been his pride became his snare. In revising his chronicle for abridgment, he allowed himself to omit several passages and soften others in which he had reflected with honest indignation upon the King's conduct. In a few instances, in which the characters of the Pope and Archbishop Boniface as well as of the King were impeached, he has actually substituted for his original narrative of unpalatable facts a flattering version that conveys a directly opposite impression of them. Dr. Luard not only calls attention in his Preface to these serious palterings with historical truth, but with severe editorial justice has introduced into the body of his text parallel extracts from the truthful and untruthful records for the purpose of comparison.

The only deficiency of this admirably edited work is that of an index, which will no doubt be eventually supplied, but in the meantime it is wellnigh useless for reference by the student. The practice of publishing unindexed instalments of a large MS. seems to be becoming habitual with the Rolls House editors, and we presume there must be substantial reasons for adopting it; but, if their readers could be polled, we cannot doubt that the alternative course of postponing publication altogether until the completion of the index would command a majority of votes. HENRY G. HEWLETT.

NEW NOVELS.

The Donalds. By M. J. Mapother. (Dublin: Gill & Son.)

Arthur Jessieson. By J. C. Scott. (Chapman & Hall.)

Under Temptation. By the Author of "Ursula's Love Story." (Hurst & Blackett.)

L'Idée de Jean Téterol. Par Victor Cherbuliez. (Paris: Hachette.)

Michelle and Little Jack. By Frances Martin. (Hurst & Blackett.)

Tales from Blackwood. Second Series. Part V. (Blackwood.)

Saul Weir. Parts II.—V. (Blackwood.)

The Donalds possibly contains the makings of a novel, but certainly does not deserve the title of novel as it stands. Miss Mapother has had the advantage of striking a hitherto unworked vein in the manners and customs of the lower class of Irish squireens and gentlemen farmers. She

evidently possesses a considerable faculty of observation, but she has not as yet learnt the art of constructing a story—an art, by the way, which the average English novelist is by no means quick to learn. Not merely is there in her book a total absence of any kind of central interest, but the numerous characters which it contains, and some of which at least have, in the historic phrase of Brown, "great capabilities," are not connected with each other in any plausible fashion. They live and they die, and the incidents of their living and dying are duly recorded. But the record is kept simply record-fashion, and what is called interest the book has none. It is, however, if we may judge from internal evidence, the work of an entirely unpractised writer, and such writers had perhaps better begin with observation than with anything else. At present Miss Mapother's novel-writing faculties are altogether in the rough, and it would be rash to say what she may do when she has learnt how to disengage them.

We should suppose from *Arthur Jessieson* that Mr. Scott also is a beginner. In this book, however, the symptoms are of quite an opposite character. Mr. Scott has a very tolerable notion of constructing his book, but the elements of construction which he has gathered together are not of the best quality. The life of the son of an eccentric rich man who alternately leaves his heir pretty much to his own devices and quarrels with him for following them is a very fair subject, and the ingenuity with which Mr. Scott makes his hero and heroine both uncertain whether they are married or not is considerable. He has not, however, as yet been able to get together a sufficient company to act his piece, and he manifests a certain lack of humour. There is one scene in the book which is excellently imagined, and which might have been made a great success. It is between the hero—a half-educated and entirely spoilt boy of seventeen, who considers cricket, even as a subject of conversation, utterly beneath his notice, and has theories of the world in general—and a sexagenarian peer and friend of his father, who has lived his life and wishes to impress worldly wisdom on the conceited youngster. A better situation could hardly be devised, but Mr. Scott has not treated it well. It is true that the autobiographic form which he has chosen to adopt stands very much in his way. Lady Grace, again, the eccentric young woman who gets married a first time merely to save herself from being forced into a sisterhood; who gets married a second time because she is in love; and a third time—the first two experiments having failed—because she wants money to speculate with, is a daring and might have been a felicitous conception. Mr. Scott, however, is at present hardly master of his tools.

Under Temptation is one of those books to which it is difficult for the reviewer to do justice, for the simple reason that it is almost impossible to read them with interest or attention. Perhaps it might be thought that this impossibility is itself the clearest proof of the kind of justice they require; but this is not always the case. A book may be so absurd or so extravagant that it

is possible to read it while one feels quite convinced of its badness. The class of books to which *Under Temptation* belongs are not bad—they are merely unreadable. The qualities which make them so are apt to differ a good deal. The author of *Ursula's Love Story* has found her sources of illegibility chiefly in two things—the multiplication of characters, and the consecration of careful descriptions to each, instead of letting them describe themselves as the story goes on. Thus we have the fourth and fifth pages devoted to the portraits of two people who do not appear in the flesh till the end of the first volume. Again, she is too fond of adopting the epitaph style for these descriptions. Two men are "excellent gentlemen, good men and true, and friends from early years." Another—or perhaps it is the same, for the characters of *Under Temptation* are, we confess, mixed in our mind—is thus painted by a friend:—

"He is a man whose heart is right, and who has a head to be thankful for. I never heard a doubtful opinion come out of his mouth, or a word to be repented of. Such characters are very rare. Full of force, strong as a lion, gentle as a lamb. He fell in love. It was the greatest sin towards himself and the world that he ever committed. He retired from life before he had conquered it. He consigned himself to obscurity."

There are many forms of unreadableness, doubtless; but this monumental style is certainly one of them. If we add that the characters, quite in keeping with this style, take themselves a great deal too seriously, and that the author takes them more seriously still, we shall have said nearly enough about *Under Temptation*. There are indications in it that the author has some notion of constructing a story; but she shows next to no notion of telling one.

M. Victor Cherbuliez' new novel is of a kind calculated, not perhaps to increase, but fully to sustain his reputation. His detractors have sometimes affected to discover more care than genius in his works, and the discovery might be a damaging one if we did not know that the one quality is as absent as the other in nine hundred and ninety-nine out of every thousand novels. M. Cherbuliez' most attractive feature is perhaps the good opinion he entertains of his readers. Unlike most novelists, he pays the reader the compliment of supposing him to be a well-informed and judicious person, likely to detect blunders; and consequently he never makes any. The criticisms which Parisians sometimes make on his style may probably be relegated to the companionship of those on the patavinity of Livy. But his unconventional choice of character is the greatest stumbling-block to his French critics. Spotless *jeunes filles* they know, and anything-but-spotless married women they know; but who are these young ladies who are innocent without being milk-and-watery, and these married women who are interesting without being guilty? We have somewhere seen an unfavourable remark on this very book before it was finished which commented with horror on the fact that in it a father remarks to his daughter that if she were not his daughter he should fall in love with her. This was "shoking" doubt-

less to the French critic, but it is not very likely to "shok" Englishmen. The story of Jean Téterol is perhaps rather slighter than is usual with the author. The hero, roughly treated by his noble master, goes to Paris, bent on making his fortune and revenging himself, he is not quite sure how. After forty years he returns and partly executes his project by buying up the estates of his old enemy's son and nearly involving him in ruin. How his *idée* is carried out in a manner other than that which he intended may be left to the reader to find out. The character of Téterol himself is an excellent addition to M. Cherbuliez' gallery of portraits, and gives one of the many sides of that curious study, the French peasant since the Revolution. The history of the legal battles between baron and *parvenu* is also vivid and good. Mdlle. Claire de Saligneux, the heroine, is, perhaps, left a little too much to be divined, but she has many of the masterly traits which made such striking portraits of Isabelle de Loanne, cf Paule Méré, and of Meta Holdenis.

In *Michelle and Little Jack* Miss Martin has given us two short stories of merit very far above the average. The first and longest is a Pyrenean tale, and, good as it is, would perhaps have been better still for a little pruning. This cannot be said of "Little Jack," which is really an excellent prose specimen of the Crabbe narrative, and shows its author as a thorough artist. The way in which sympathy is enlisted for the heroine, despite her dropped *h's* and her violent tongue, is very skilful, and the general management of the story seems to us to give evidence of unusual power.

The fifth number of the new series of *Tales from Blackwood* does not contain anything so striking as the *Battle of Dorking*, or anything so original as *Irene Macgillcuddy*, and its "Parochial Epic" must be set down as a very dull piece of doggerel; but the "Madonna de la Merced" is a capital example of the well-known Blackwood article of the best kind. "A Military Adventure in the Pyrenees" is rather long for its class, and not particularly interesting.

The Parts of *Saul Weir* before us introduce us to the majority of the several hundred characters, and set a great many of them fairly to work on their task of discovering a buried treasure. The manner of the book is still a combination of careful and, indeed, extravagant burlesque, with occasional pathos and sentiment of the Dickens kind. It is difficult to refuse a certain amount of admiration to the elaborate pains with which the author devotes himself to the task of individualising his innumerable characters and situations, whatever we may think of the success which attends his industry. In the fifth Part, however, the book changes its character somewhat: the author has apparently felt the necessity of a little eloquence, and treats us to some surprising specimens thereof. We are told of "emblazoned demireps," which are not, as the humble student of English might suppose, "charges" or "supporters," but live persons who paint themselves. The following sentence we must leave to students, not of English, but of cryptography—an art in which the sub-

ject of it is represented as an adept:—"Ardour, fire, lights up his eyes as he presses forward for the great metropolis, bespattering his banner until the sweet and stately face of his Muse is flushed by reason of his blushes." There is a great deal of this in reference to a certain Scotch poet, who came to London "with a great soul singing language of the stars, and a human heart full of sympathy with life," who offers us "cold and sparkling music, chaste and stately lyrics," and, indeed, several pages of similar adjectives and substantives, but who is not pecuniarily successful. Too eager critics of internal evidence might be disposed to conclude from this that the authorship of the "Chevelly Novels" is an open secret, but the temptation must probably be resisted.

GEORGE SAINTSBURY.

CURRENT THEOLOGY.

Predestination and Free Will and the Westminster Confession of Faith: with Explanation of Romans IX., and Appendix on Christ's Preaching to the Spirits in Prison. By John Forbes, D.D., LL.D., Professor of Oriental Languages, Aberdeen. (Edinburgh: T. and T. Clark.) This is a remarkably ingenious and able attempt to interpret, from the side of liberal theology, in a sense different from that ordinarily attributed to them, the formularies subscribed by the ministers of the Presbyterian Churches in Scotland. Much on the same principle as that on which Dr. Newman, in *Tract XC.*, offered a "catholic" interpretation of the Anglican Thirty-nine Articles, Dr. Forbes here offers a non-Calvinistic interpretation of those parts of the Westminster Confession that relate to Predestination. The principle itself, whatever may be thought of the success of its application in the present instance, is thoroughly reasonable. It may be gathered from the following words:—

"It will be objected that the defence now offered of the Westminster Confession of Faith is not in accordance with the *historical* interpretation of that document, as determined both by the well-known sentiments of its authors and by the general current of opinion ever since. But we beg to remind such objectors that no public and authoritative document like the Westminster Confession—no Act of Parliament, for instance, and such *also* is the Westminster Confession—is to be interpreted as enjoining anything further than what it distinctly states, whatever may have been the sentiments of the majority of those engaged in drawing it up. Nay, the stronger that those sentiments may be known to have been, the very forbearance to give them distinct expression shows that the authors of the Confession did not deem it expedient to enforce them" (p. 51).

Dr. Forbes' attack on the extreme position of Calvin is masterly and conclusive; and he has made good the statement that the Westminster divines shrank from the outspoken language of their great master; but we still continue to think that the "horrible decretum" which Calvin himself boldly asserted and accepted is, after all, logically and necessarily involved in Chapter III. of the Westminster Confession. No gentle lubrications of the old bottles of the Scottish Formularies, though they may help them to stretch an inch or two, can save them ultimately from the rending strain of the new wine of the more liberal theology that is now fermenting so rapidly in Scotland. Prof. Forbes' "Explanation of Romans IX." has in substance already appeared in his *Analytical Commentary on the Romans*.

Coena Domini: an Essay on the Lord's Supper, its Primitive Institution, Apostolic Uses, and Subsequent History. By the Rev. John Macnaught, M.A., Ex-Incumbent of St. Chrysostom's, Liverpool, &c. (C. Kegan Paul and Co.) This book exhibits a large quantity of cheap and inaccurate

learning. The author's translation of the Sarum Missal, and the commentary thereupon (pp. 181-214), will furnish a few illustrations. In the well-known collect that, now as formerly, stands at the opening of the English Communion Service, "Deus cui omne cor patet et omnis voluntas loquitur," Mr. Macnaught thinks that in accuracy he improves on Archbishop Cranmer and his coadjutors' beautiful rendering of "ut perfecte te diligere et digne laudare mereamur" by the following—"so that we may merit to love thee perfectly," &c. Similarly, further on in the service, we find, "that we may merit to serve thee" (*servire mereamur*). But Mr. Macnaught is not content with his mistake; he resolves to emphasise it with a foot-note—"... that we may deserve, gain, attain; but with the idea of merit conspicuous in every signification of the word." Now, one cannot read many pages of the ecclesiastical Latin of the Middle Ages without coming to see that in such cases as those above cited the implied notion of merit has completely passed out of sight. This was pointed out many years ago in his usual telling manner by Dr. Maitland in his *Dark Ages*; and it has been noticed more recently by Archbishop Trench in the notes to his *Sacred Latin Poetry*, and by Prof. Bright in the Preface to his *Ancient Collects*. After this error it was not to be expected that "Ite missa est" would receive a proper rendering. "Go: [the congregation] is dismissed," says Mr. Macnaught, with the information that "this participle (*missa*) came to be used as a noun or name for the whole Communion Service." While the truth is that in this very formula *missa* is a Low Latin equivalent for *missio*, just as *collecta* for *collectio*, *ultia* for *ultio*, *remissa* for *remissio*, &c. That the letter *N* stands for "nomen" does not seem to have struck Mr. Macnaught; "Offerimus . . . pro rege nostro *N*" becomes "our king *M* or *N*"—borrowed, we suppose, from the Church Catechism. While the "Order and Rule of the Mass" is only a misleading substitute for the technical *Ordinarium et Canon Missae*, referring to distinct and well-known divisions of the service.

The Student's Ecclesiastical History: the History of the Christian Church during the First Ten Centuries. By Philip Smith, B.A. (Murray.) This is a laborious and creditable compilation, much after the manner of the *Student's Old Testament History* and the *Student's New Testament History* by the same author. The vigour and freshness that ordinarily characterise the product of a mind in contact with the original sources are wanting in Mr. Smith's work; and he has certainly no occasion to apologise to the reader for the frequent and well-selected quotations from the histories of Canon Robertson and Dr. Philip Schaff, which not only add much to the value of the book, but help to alleviate its dulness. A commendable feature in Mr. Smith's manual is the fairly-executed sketches of the Christian literature of the period treated of. We have often felt that want of help of this kind rendered Canon Robertson's admirable work much less valuable to the student than might be expected. It is no advantage, however, in an elementary work to enter on disputed questions like the origin of the Pseudo-Clementines. We are told (p. 97) that—"Some suppose the *Homilies* to be an heretical perversion of the *Recognitions*; but the converse seems more probable—namely, that the *Homilies* present the original form of the work of which the *Recognitions* are a more orthodox version." When scholars such as Baur, Schweigler, Hilgenfeld, Salmon, and Lipsius differ so seriously, the question need not be broached in the presence of the readers for whose use this manual is written, the measure of whose attainments, as anticipated by Mr. Smith, we may gather from the information which he offers (p. 94) that the word "polemical" is "from *πόλεμος*, war." The chapters that deal with ecclesiastical architecture, ritual, &c., have profited largely both from the letterpress and the wood-engravings of the *Dictionary of Christian*

Antiquities, edited by Dr. Wm. Smith and Prof. Cheetham.

Confession: a Doctrinal and Historical Essay. By L. Desanctis. Translated from the Eighteenth Italian Edition by M. H. G. Buckle, Vicar of Edlingham. (Partridge and Co.) The historical part of this essay is thin and of a popular cast, but substantially trustworthy. It is curious to find the tone of the degraded priest and ex-official of the Holy Inquisition, fierce as it is, more tolerant and fair towards Rome than the English vicar who translates and edits him. Mr. Buckle, in the notes, presents us with some highly questionable statistics as to the comparative numbers of illegitimate births in Roman Catholic and Protestant countries. We are struck by the absence of any comparison in this respect between Roman Catholic Ireland and Calvinistic Scotland. Such a comparison, it is generally believed, would tell unfavourably with regard to Scotland. But it is obvious that the real morality of a people, even with respect to the relations of the sexes, is but very imperfectly gauged by the classifications of the birth-rate.

Benjamin Du Plan, Gentleman of Alais, Deputy-General of the Reformed Churches of France, from 1725 to 1783. By D. Bonnefon, Pastor of the Reformed Church of Alais. Translated from the Original with the Author's Permission. (Hodder and Stoughton.) The history of Protestantism in France during the first half of the eighteenth century has had some interesting and novel side-lights thrown upon it by the publication, some two years ago, of the work which has now been translated. M. Bonnefon has for the first time given to the public a large number of letters written by Du Plan bearing on the condition of the oppressed Protestants—more especially those of the South. Du Plan, a pious, and, in the main, a sensible man, did not wholly escape the influence of the fanaticism of the "inspired;" and glimpses are given of the extravagances of the fanatical "Multipliers" that are very curious.

Bibel und Naturwissenschaft in ihrem gegenseitigen Verhältniss. Dargestellt von Gustav Zart. (Berlin: Grieben.) The writer of this pamphlet imagines that he can offer something new towards the problem of effecting a complete separation of the provinces of the teaching of the Bible and the teaching of Natural Science. No uniform or consistent method is employed: at one time difficulties are dealt with after the manner of the mythic interpretation of Strauss, at another we are reminded of the old *rationalismus* of Paulus. It seems to us to indicate a seriously defective capacity for the literary interpretation of documents when a writer can believe that the narrative of the miraculous conception (as given in Luke i., 26-38, and Matt. i., 18) had its source in the belief that "Jesus was from his mother's womb blessed with the gifts of the Holy Spirit." The notion that runs through the whole work is that principle which it was "the divine vocation of Schleiermacher to proclaim—Religion ist Gefühl." Hence all the difficulties of the Scripture History—the Biblical cosmogony, the Biblical account of the Deluge, of the Tower of Babel, &c.—are made to give way to "their moral and spiritual significance."

TriPLICATE Paper on Trinities. By Alfred Fairfax Morgan, Solicitor, Blackpool. With an Introduction by the Right Rev. the Lord Bishop of Manchester. (Elliot Stock.) It is our lot to read many silly books, but this little book surpasses in extravagance of nonsense anything we have seen for a long time. It is with much regret that we find the Bishop of Manchester guilty of standing sponsor to its absurdities. Dr. Fraser describes the book as "an ingenious, and, in many instances, novel attempt to illustrate one of the fundamental doctrines of the Christian faith," and adds: "Its effects upon readers will probably be much the same as that

which the Apostle attributes to 'prophecy: it will serve not so much for them that believe not, as for them which believe.' We confess that we trust that many of "them which believe" may have sense enough to join with "them which believe not" in laughing heartily at the folly of the book. "Some think," writes Mr. Morgan, "that the Christian doctrine of the Trinity in Unity is too hard to believe. Why should this be so? Is not Man a Trinity in Unity? Does not the World exhibit numerous threes in one?" &c. Mr. Morgan then proceeds to render the Christian doctrine of the Trinity credible.

"Man's material system, popularly spoken of as 'flesh, and blood and bone,' is *thrice* permeated, as it were, in almost every part with blood-vessels, nerves, and muscles. . . . Does he not possess an outer, inner, and intermediate skin? He lives only as the *threefold* action of circulation, respiration, and digestion is constantly sustained. Solids, liquids and air are his *triple* food. Are not his incisor, molar, and canine teeth, &c., &c. . . . Man sees, he hears, he feels. . . ."

"A lawyer's fee is the *third* of a pound [the credibility of the doctrine of the Blessed Trinity to a lawyer called to the bar, forbidden as he is by professional etiquette to accept anything but gold, is no doubt less apparent than to the solicitor who has devoted his leisure hours to this defence of the mysteries of the Christian faith, and is willing to accept six-and-eight-pence]; and *three* attendances upon a physician are very usually permitted upon payment of one fee." (This is news to us.) "*Man's higher nature* is imperfect unless sound judgment reign supreme [!], giving play to vivid fancy, and leaving free the emotional part of his nature." After due consideration has been given to the "trinitities" in men's teeth and skin, and lawyers' fees, we shall be better able to appreciate the following further illustrations of the same deep truth. "The honour and safety of the land are left in the hands of statesmen, soldiers and sailors." "A novel can scarcely appear but in *three* volumes." "Is there only accident in the national flora of Rose, Shamrock, and Thistle? Is it only chance that *three* feathers form the Prince of Wales's plume? Why are red, white and blue, *three* colours in the British flag?" After this the suspicion arises in our minds—Has not Mr. Morgan hoaxed the Bishop of Manchester? In Mr. Morgan's own spirit of enquiry we ask—Is it not all a joke? But on reflection we fear it is only too true that both Bishop and author are in serious earnest.

Scripture Searchings in the New Testament, illustrating the Structure of Man, and the Influences External and Internal upon it. By the Rev. E. D. Whitmarsh, D.C.L., M.A. With a Preface by the Rev. J. B. Mozley, D.D., Regius Professor of Divinity in the University of Oxford, and Canon of Christ Church. In Two Volumes. (Bell and Sons.) Prof. Mozley's Preface, to which we at once turned with interest, consists of but two pages of cautiously-worded commendation. Dr. Whitmarsh "presents the description [of the different parts of human nature, and the influences natural and supernatural by which it is affected] under their respective headings [such as Spirit, Soul, Mind, Flesh, Heart, Envy, Wrath, &c.] in the shape of *specific* and *distinct masses* of Scriptural facts." "This plan, which is very fully and elaborately executed, gives"—continues Prof. Mozley—"a unity and wholeness, a form and vividness, to the effect of Scripture upon us." Some brief illustrations are occasionally added from metaphysical and theological writers. The second volume, which follows the course of the Gospels and Epistles of the Christian year of the English Church, will be found helpful by the younger clergy.

All Saints' Day, and other Sermons. By the Rev. Charles Kingsley, M.A., late Rector of Eversley, and Canon of Westminster. Edited by the Rev. W. Harrison, M.A., Rector of Brington. (C. Kegan Paul and Co.) The many admirers of Charles Kingsley will be glad to see this volume. The

sermons are all marked with the special characteristics of the author—not the less apparent because some of the sermons were written, as the editor informs us, “at an hour’s notice.” Many of them are as vigorous, fresh, and, we will say, *boyish*, as the *Twenty-five Village Sermons* that appeared some thirty years ago.

Sermons on Disputed Points and Special Occasions. By George Dawson, M.A. Edited by his Wife. (C. Kegan Paul and Co.) Another posthumous volume of vigorous and outspoken discourses. Though separated theologically from Mr. Kingsley’s sermons, they resemble them in directness, boldness, and *aplomb*, as well as in their betrayal of the same singular incapacity on the part of both the writers to understand the position of those from whom they differ. Occasionally there is an air of scornful defiance about Mr. Dawson which quite justifies the old Scotch motto on the title-page:—

“They say—
Quhat say they?
Lat them say!”

The Life of the World to Come, and other Subjects. By the Rev. T. Teignmouth Shore, M.A., Incumbent of Berkeley Chapel, Mayfair. (Cassell, Petter and Galpin.) This volume contains sermons preached at Westminster Abbey, St. Paul’s Cathedral, and in the preacher’s own church, several of which show considerable rhetorical power. In the exegesis of Scripture and in the treatment of controverted points of theology Mr. Shore is not so happy as elsewhere. To understand others requires a faculty quite distinct from that which enables one to say clever or brilliant things. We are sorry to see that Mr. Shore repeats the totally unfounded accusation against the translators of the English “Authorised Version” of the First Epistle to the Corinthians—that anti-Roman party spirit induced them to change “or” into “and” in the passage 1 Cor. xi. 27. The charge has long ago been satisfactorily rebutted by Archbishop Trench. In note C. of the Appendix, Mr. Shore lays particular stress on the rubric in the service for the Visitation of the Sick, commencing “But if a man, either by reason of extreme sickness, &c., as plainly proving that the teaching of the Church of England is in direct opposition to the notion of a corporal or physical presence in the Eucharist. Whatever the doctrine of the Prayer Book and Articles generally on this point may be, this rubric, when read in the light of the pre-Reformation Office, does not so much as touch the question. Could Mr. Shore have known that in the ancient office for Extreme Unction, in similar circumstances, the priest is directed to say to the sick man, “Frater, in hoc casu sufficit tibi vera fides et bona voluntas; tantum crede et manducasti.”

Pulpit Memorials. Photographs and Specimen Sermons of Twenty Congregational Ministers. With brief Memoirs by several Friends. Edited by E. J. Evans, B.A., Ph.D., and W. F. Hurdall, M.A., Ph.D. (Clarke and Co.) Among the names of the “Twenty Ministers” are several that are well known, such as Dr. Ralph Wardlaw, Dr. J. Pye Smith, Dr. R. Vaughan, Mr. Binney (of the Weigh House Chapel), Mr. T. T. Lynch, Mr. Angell James, and Mr. Jay (of Bath). One “specimen sermon” of each is given.

Life of Edward Norris Kirk, D.D. By David O. Mears, A.M., Pastor of the Piedmont Church, Worcester, Mass. (Boston: Lockwood, Brooks and Co.) Dr. Kirk’s was for many years a well-known name in Boston. That his personal influence was great is plain, but the biography before us helps us but very imperfectly to understand the sources of his influence.

NOTES AND NEWS.

MR. EDMUND W. GOSSE is about to publish a collection of his studies in the literature of Northern Europe. It will be brought out by Messrs. C. Kegan Paul and Co., and will contain, as a frontispiece, a portrait of the Dutch poetess Tesselschade Visscher, drawn by Mr. Alma Tadema.

MR. A. J. ELLIS is to lecture on “English Dialects: their Classes and Sounds,” at New-castle-on-Tyne, on Wednesday and Friday, January 29 and 31, 1879.

THE Samoan Dictionary which the Rev. S. J. Whitmee has edited is now ready and will appear very shortly. It contains 11,000 words. The Rev. John Inglis, many years a missionary in Aneityum, or Annatom as it is usually spelt, in the New Hebrides, has prepared a short grammar and a vocabulary of about 4,000 words of the language spoken by the natives of the island. The work will be very welcome, as the vocabulary is the largest we yet possess of any Melanesian dialect.

WE understand that the second volume of the Bishop of Gloucester and Bristol’s *New Testament Commentary for English Readers* will be issued next week, by Messrs. Cassell, Petter and Galpin. The contributors to the volume are:—Prof. Plumptre, D.D. (the Acts of the Apostles and 2 Corinthians); the Rev. W. Sanday, D.D. (Romans and Galatians); the Rev. T. Teignmouth Shore, M.A. (1 Corinthians).

UNDER the title of *Food and its Preparation*, Messrs. Macmillan and Co. will publish during the coming season a school text-book of cookery, edited by C. E. Guthrie Wright, Hon. Sec. of the Edinburgh School of Cookery. It is intended for the use of Board Schools.

THE following changes in the council of the London Mathematical Society will be proposed to members at the annual meeting, November 14:—That Mr. C. W. Merrifield, F.R.S., vice-president, succeed Lord Rayleigh, F.R.S., as president; that Prof. Cayley, F.R.S., and Lord Rayleigh be vice-presidents; and that Dr. J. Hopkinson, F.R.S., and Mr. H. M. Taylor be chosen in the room of Prof. Clerk Maxwell, F.R.S., and Mr. T. Cotterill, who retire from the council. The valedictory presidential address will most likely be delivered at the annual meeting.

M. PAUL STAFFER, Professor in the Grenoble Faculty of Letters, is about to publish the first volume of an important work on *Shakespeare et l’Antiquité* (Fischbacher). In it he makes a study of those plays of Shakspeare which relate to subjects taken from antiquity; and in the second he will examine the influence of the antique genius on Shakspeare. This work, which is the production of one of the most subtle critics of the French University, and in which Shakspeare will be studied from a highly original point of view, is already translated into English, and the English version will no doubt appear in the course of the coming winter.

THE position at the head of the Boston (U.S.) Public Library, rendered vacant by the removal of Prof. Justin Winsor to Harvard, has at length been filled up. The Hon. Mellen Chamberlain, since 1871 Chief Justice of the Boston Municipal Court, has been elected. He entered the Dane Law School at Cambridge in 1844, and acted as librarian during his course. His practical experience, therefore, as a librarian has not been large; but much is hoped for from his administrative abilities. It will certainly be an interesting experiment in librarianship.

WE understand that Messrs. Macmillan and Co. have in the press, and will shortly publish, a new edition of Waterton’s *Wanderings in South America*, edited, with considerable additions, and a Life of the Author, by the Rev. J. G. Wood. The volume will contain above a hundred woodcut illustrations.

THE American Library Association has decided not to hold a conference this year; but special efforts will be made for a “grand meeting” at Boston in 1879, when it is also hoped to secure a considerable representation of European librarians.

MR. R. E. FRANCILLON’s Christmas Number for 1878 will take the form of one complete romantic novelette, entitled *Mixt with Magic*.

The Geography of Great Britain and Ireland, by John Richard Green and Alice Stopford Green; and *English Composition*, by Prof. John Nichol, will, we understand, be shortly published in Messrs. Macmillan and Co.’s series of History and Literature Primers.

MR. PERCY FITZGERALD is writing a Christmas story entitled *Little Dorinda: Who Won and Who Lost Her*.

MR. ELLIOT STOCK announces:—*The Poets Laureate of England*, by Walter Hamilton; *Chimes from By-gone Years*, with an Introduction by the Bishop of Ripon; *The Shadow of Coming Truth*, a contribution to modern religious thought; *Notes on the Gospel of St. Matthew*, by the Rev. S. A. Griffiths, with an Introduction by the Bishop of Worcester; the fourth volume of the Old Testament Section of the “Biblical Museum”—*Biblical Things not Generally Known*; and a facsimile reproduction of the *Imitation of Christ*, in the handwriting of Thomas à Kempis, dated 1441.

MESSRS. JOHN F. SHAW AND Co. have in the press:—*The Life and Letters of the Rev. William Pennefather*; new and revised editions of vols. i., ii., and iii. of the Rev. W. Hay M. H. Aitken’s *Mission Sermons; Typical Foreshadowings in Genesis*, by W. Lincoln; *Margery’s Son: a Story of the Court of Scotland*, by Emily S. Holt; *Bel-Marjory: a Tale*, by L. T. Meade; *Your Brother and Mine: a Cry from the Great City*, by L. T. Meade; *Pinafore Days: the Adventures of Fred and Dolly by Wood and Wave*, by Ismay Thorn; *Lady Betty’s Governess: or, The Corbet Chronicles*, by L. E. Guernsey; *Pickles: a Story for Little Children*, by Yotty Osborne; *The Gabled Farm: or, Young Workers for the King*; *Winifred: or, After Many Days*; and *Jean Lindsay, the Vicar’s Daughter*.

A DETAILED comparison and analysis of Voltaire literature will be published shortly, from the pen of M. Gustave Desnoiresterres. The work is to be issued by Messrs. Didier, and will consist of four parts, of which three are already printed.

THE Danish periodical *Når og Fjern* contains an interesting comparison between Schopenhauer and Søren Kierkegaard, one of the most original thinkers whom Denmark has produced.

PROF. K. WITTICH, of Jena, has just completed a biography of Count Struensee.

A. VON WINTERFELS, author of *Ein bedeutender Mensch*, has just completed a new novel in four volumes called *Der König der Luft*.

HERR FRANZ DELITZSCH writes to the *Augsburg Allgemeine Zeitung* that he has come into possession of Schiller’s copy of Kant’s *Kritik der Urtheilskraft*. He describes the book as full of marginal notes, annotations, queries, and N.B.’s; in short, as forming a valuable commentary on Schiller’s philosophical writings.

CAY. G. E. SALTINI, the Keeper of the Medici Archives, has a work in the press upon Bianca Cappello and her husband, the Grand Duke Francesco de’ Medici.

Die Metamorphosen des Polareises is the title of a popular scientific work by Carl Weyprecht, the commander of the Austro-Hungarian Arctic Expeditions of 1872-1874. The work, which is to appear in numbers, will treat of these journeys and their results.

A CORRESPONDENT writes:—“Mr. Edward Scott, of the Manuscript Department of the British Museum, has crowned his Caxton dis-

coveries and theory by finding in the MS. Register of the secular brethren of St. Alban's Abbey our great printer's name, under one of its well-known forms, William *Caxton*, in the very year, 1472, in which Mr. Scott always maintained that Caxton came to England and St. Albans. Rejecting the little romance that Mr. Blades and the other Caxtonists have composed for the employment of Caxton's five years (1472-7) in Bruges, Mr. Scott—basing himself on the declaration of Camden and Stowe the Annalist (Stowe, who must have known contemporaries of Caxton and his pupils) that Caxton came to England in 1471—has pointed out allusions in early books which show that Caxton was at work at St. Albans from 1472 to 1477, in which latter year he left St. Albans for Westminster, and gave up his types and presses to the schoolmaster of St. Albans. Mr. Scott has thus on his side contemporary evidence reported by Camden and Stowe, early printed allusions which necessitate or imply Caxton's printing at St. Albans, and his successor there, and, lastly, the entry of Caxton at St. Albans in the very year, 1472, that he was wanted there. On the other side there is not one fact, only a suggestion and an acknowledged romance. It follows that, as Mr. Scott has always maintained, the late Caxton Centenary was held five years too late, in 1877 instead of 1872. Mr. Winter Jones and Mr. Bullen, the two leading Caxton authorities in the British Museum, accept Mr. Scott's conclusions. He is pursuing his researches, and does not doubt that more evidence will turn up to confirm them. His argument will shortly appear in pamphlet form.

DR. WALTER PAROW, of Berlin, one of Dr. Mätzner's helpers, who is now in England on six months' leave, has undertaken to re-edit for the Early English Text Society the English version of the poems of Charles, Duke of Orleans, from the unique MS. in the British Museum. It is believed that this accomplished French noble himself Englished his poems during his long stay in England at the beginning of the fifteenth century.

MR. EDWARD ROSE, of the New Shakspeare Society's Committee, has undertaken to gather yearly, and condense into an Appendix for the Society's *Transactions*, all the sensible emendations—if any—and comments on words and passages of Shakspeare that appear in English journals, and any foreign ones that reach him. Absurdities like the suggested "*heathen Adam*" for Shakspeare's "*leathern Adam*," and "*eatlier happy*" for Shakspeare's "*earthlier happy*," will of course be excluded. Letters to Mr. Rose should be sent to him at 4 Worcester Street, St. George's Square, S.W.

PROF. STENGEL, of Marburg, keeps open till March 31, 1879, the subscription list for the photographic facsimile of the unique MS. (Digby 23, in the Bodleian) of the old French *Chanson de Roland*. The price of the book, seventy-two leaves quarto, the size of the original, is now a guinea, but will be raised to thirty shillings next April 1. By long and careful washing of the photographs, Mr. Schmid, the Marburg photographer, is able to guarantee their permanence. No plate has been touched, so that all the stains and faint rubbed letters of the original are reproduced just as they are. The only addition is a shadow or two from the crumpled state of the vellum leaves, due to binding. We hope the facsimile may find many purchasers in England.

PROF. STENGEL has left England this week to begin again his work at Marburg. Beside his Early French lectures, he will continue his lectures on Shakspeare's *Sonnets*. He is tracing the history of the subject and form of the Sonnet in early Italian, and its passage into other literatures, and is so impressed by the artificiality of both subject and form in almost all instances that he at present inclines to the opinion that

Shakspeare's *Sonnets* are mere poetic exercises. He also believes that he can get a new order for them, based on Shakspeare's budding method, one idea gradually developing into another, that into a third, &c. When his investigations are ended, Prof. Stengel will probably lay his results before the New Shakspeare Society, where they will doubtless be warmly combated.

SOME of the leading German authors and journalists held a meeting at Leipzig last week, to consider the propriety of constituting an association of authors after the pattern of the French Société des Gens de Lettres. The plan was resolved upon and the society formed under the name of Allgemeiner deutscher Schriftsteller Verband, which is to guard the interests of German authors abroad and at home.

A CURIOUS old manuscript, containing, strange to say, an allusion to the death of the great inventor of printing, Gutenberg, has recently, according to the German journals, been found in that wonderful storehouse of ancient German art, the Walraf Museum at Cologne. This manuscript contains the poems, written in Latin, of a certain Jan Butzbach, who speaks in one of them of "a recent invention by means of which the works of the ancient writers can be rapidly multiplied;" adding, that "this invention had proved fatal to the discoverer, for a band of malcontents had entered his house, borne him away in a carriage, and then cut his throat." The moral that the wise mediæval poet derives from this circumstance is that "the love of gain is often the cause of our ruin." The poem is dated 1514 and is composed of 2,000 verses.

THE "Cercle de la Librairie" is having a grand new hotel built by the distinguished architect M. Charles Garnier, in the Boulevard Saint-Germain. This society, which was founded in 1847, now reckons 353 members, including all the principal French publishers, eighteen English members, and sixty belonging to other countries.

MISS LLOYD writes:—

"I have lately learnt the existence of a curious custom of shewing respect to the bones of certain animals among the Bushmen. . . [Thus] the bones of the porcupine are carefully (when picked) put upon the bone-heap of the person who killed it; and the leg-bones are not allowed to be broken by the children for the sake of the marrow contained in them. Should they be so broken, however (through the inadvertence of the women at home), all other porcupines are believed to be lame, and instead of going out, as usual, to seek for food (on their return from which expeditions they are killed by the Bushmen), they are believed to remain quietly in their holes, which the Bushmen unsuspectingly stop up, and await in vain the animals' return. After hours of this weary watching, the disappointed hunters return empty-handed to their wives, who are admonished for their evident neglect. It appears also to be Bushman etiquette that those to whom a spring-bok is given by the successful hunter should carefully place its bones on the bone-heap of the latter; the shoulder-blades, however, must not be gnawed by the dogs, and must therefore be safely put out of the way among the sticks of the framework of the house. Should they be gnawed by the dogs, the hunter will lose all his luck."

Miss Lloyd thinks that with the help of friends she may possibly be able to start a small periodical devoted to South African folk-lore, if only a sufficient number of subscribers can be obtained. It would not cost above 6d. a part, and there would not be more than six to twelve parts published a year.

THE *Bulletins* of the Fourth Oriental Congress lately held at Florence are already published, containing notices and abstracts of the papers read and the speeches made in the various Sections. Among these perhaps a communication made by Canon Fabiani on certain Egyptian monuments similar to those found in Sardinia, discovered in a tomb at Rome below the wall of Servius Tullius, will be of most general interest. M.

Lenormant observed, in reference to this discovery, that the Sardinian bronzes are wholly different in character from those of Italy, and even of Corsica, and find their analogues only in the Balearic Islands. He believed that the famous inscription on the cup of Palestrina must be ascribed to the end of the eighth century, or the beginning of the seventh century, B.C. The *Bulletins* comprise not only *comptes rendus* of the Sections, the addresses of the President, the Secretary, and others, and a list of the members of the Congress, but also bibliographical lists of the linguistic works published by each member of the Congress, and catalogues of the MSS. and other objects shown in the "Oriental Exhibition." Foremost among these are the interesting remains of so-called Graeco-Buddhist art, discovered by Dr. Leitner in North-west India.

THE *Deutsche Rundschau* begins with its current number its fifth year's issue. It contains the first of a series of papers on "The History of the War in the East, 1853-1856." The writer approaches his subject in the way which Ranke has now made familiar; his object is to unravel the political history with the aid of State papers, and he has had the opportunity of making use of several unpublished documents. The tone of the article is one of scientific impartiality, and as the series proceeds we have no doubt that the whole subject will be shown in its large political bearings with a completeness that it has not yet attained. There are also several interesting articles in this number of the *Rundschau*, especially one by Herr Lasker on "Half Culture" (*Halb-bildung*), which he treats as the crying evil of modern civilisation. He points out how modern progress, in politics, science, and literature, has so far extended the sphere of man's activity that it exceeds his power to think himself into the world in which he moves. Herr Lasker is more successful in showing the evil than in suggesting its remedy, for his demand that education should be of such a character as to enable everyone in his daily calling to find a scope for his full development is difficult to reduce to any practical shape. Prof. Scherer has a study of "Goethe as a Journalist" in the year 1772, when he wrote for the *Frankfurter gelehrten Anzeiger*. Herr Preger contributes a sketch of the history of "Animal Magnetism and its Relation to Modern Spiritualism," in which he separates what admits of scientific investigation from the products of imposture. Dr. Güssfeldt gives an interesting account of his travels in the Arabian Desert, and his experience of life in the Coptic monasteries. Paul Heyse has an appreciative article on the Roman satirical poet Gioacchino Belli, and translates several of his sonnets into German.

In the *Rivista Europea* Signor Ferrari has a good article on Alcaeus and his influence on ancient literature. He claims for Alcaeus the position of chief of lyric poets, and illustrates at length the large debt of Horace to him, and Horace's great inferiority in all the higher qualities of poetry.

THE large demand in Germany for the first edition of Prof. Delitzsch's Hebrew translation of the New Testament (published by the British and Foreign Bible Society) prevented some English scholars from obtaining this important work. Such will be glad to hear that the second edition will be ready in a few weeks, and can be ordered at the depôts of the Society. The work has undergone a thorough revision; clergymen and rabbis, missionaries and scholars, will frequently recognise their contributions. We are extremely glad to learn that the relation of the Hebrew to the Greek text has been modified in this edition. Its basis is still (in accordance with the rule of the Bible Society) the *Textus Receptus* of 1624, but the exigencies of textual criticism have been respected in all the more important cases by bracketed readings. The next edition will be stereotyped. We cannot express too

strong a confidence in the benefits which Christian critics of the New Testament, as well as Jewish enquirers into Christianity (whose wants are, of course, considered in the first instance), will derive from a work which, though contributed to by many scholars, will bear the final stamp, not of a committee, but of a single mind. Dr. Biesen-thal, of Leipzig, himself a veteran scholar and missionary, has just anticipated his "friend and patron," Dr. Delitzsch, by bringing out an important work on the Hebrews (*Das Trostsprechen*, &c., Leipzig: Fernand), including a Hebrew translation, to which we hope to call our readers' attention at a future time.

AN article entitled "Premature Comparisons," by Dr. Tiele, in the October number of the *Theologisch Tijdschrift* deserves a wider circle of readers than we fear it is likely to obtain. The danger of drawing hasty inferences from superficial parallels is forcibly illustrated from recent works of Mr. Fornander and M. Lenormant. No trained scholar will be misled by such resemblances of sound as *beth* in the Hebrew *beth-el* (βαθὺλον) and the Polynesian *batu*, 1. stone, 2. god; between the Polynesian Oro and the Egyptian Horus; between the Polynesian *siva*, 1. dark or black, 2. holy or sacrifice, and the cruel black god Siva of Hindustan (which is really pure Sanskrit, and means "gracious"). But when an established Orientalist like M. Lenormant offers to prove the connexion of the primitive non-Semitic Babylonians (from whom so much of the later Semitic culture appears to be derived) and the so-called Turanian, Mongolian, or Ural-Altaic peoples, we are naturally inclined to give a favourable hearing even to a somewhat bold argument. Dr. Tiele, however, has found out some very weak points in M. Lenormant's armour. That eminent Assyriologue maintains that the Accadian triad of deities, Ana, Hea, and Mul-ge, corresponds to the Finnish triad, Ukko, Wäinämöinen, and Ilmarinen. But there is no sufficient evidence for this in the *Kalevala*. Ukko forms no part of any Finnish triad. The place given to him by M. Lenormant belongs to Lemminkäinen; and in spite of trifling resemblances, which might be paralleled from other mythologies, the general character of these triads (not to mention their names) is very different. Besides, the association of the three Finnish heroes (once gods) and a great part of their myths are really of Germanic origin—Wäinämöinen is the Finnish parallel of Odin; Ilmarinen, of Thor; Lemminkäinen, of Loki. M. Lenormant's further arguments from mythology and religion are still less satisfactory: the philological proofs are not here discussed. Dr. Tiele's conclusion is that an affinity between the Accadian and the Ural-Altaic peoples cannot be proved on grounds derived from mythologies, and that the evidence makes such an affinity very improbable. We are still far, moreover, from being able to distinguish with precision the pure Accadian religion from the Semitic—an additional reason against "premature comparisons." The other articles in this unusually large number are by Dr. Kisters on the polemical tendency of the Second Book of Maccabees (circumstances of a later age, he thinks, are antedated, and the principal exploits of the later Asmoneans ascribed to the favourite hero, Judas); by Dr. Scholten against the "supposed" third journey of Paul to Corinth; by Straatman on the influence of the fall of the Jewish nation on Christianity (the first of a series of sketches from the Church history of the second century); and by Dr. Blom, defending his view of Gal. iii., 13, 18, 20. Among the reviews we notice an elaborate but rather unpleasantly-toned article by Dr. Oort on Kalisch's Book of Jonah.

THE August number of the *Library Journal* contains a paper by Mr. B. R. Wheatley, librarian of the Royal Medical and Chirurgical Society, entitled "Desultory Thoughts on the Arrangement of a Private Library." Throughout Mr. Wheatley is thinking of a "gentleman's" library rather than

a student's; and the subject is accordingly treated very much from a furnisher's point of view. But the upholsterer would save himself the trouble of any classification but those of size and appearance; and it is a pity that Mr. Wheatley does not do the same. Mr. Melvil Dewey discusses the "Principles underlying Charging Systems," and compares the relative merits of the slip and ledger systems. The paper is intended to open a general discussion of the subject, and is undogmatic. The Americans do not seem to have adopted the library indicator, which is so much used in our free public libraries, and which may be so worked as to make any further account-keeping unnecessary.

MONSIEUR DUPANLOUP.

THE Catholic Church in France has just lost the only man of great intellectual eminence that she still possessed. Félix Dupanloup, Bishop of Orléans, died on Friday, October 11. He was a native of Savoy, and was born at Saint-Félix in 1802. After filling various ecclesiastical offices at Paris, and attaining to that of *grand vicaire*, he was appointed in 1841 Professor in the Faculty of Theology; but his violent language gave rise to tumultuous scenes which caused the abrupt termination of his course of lectures. In 1849 he became Bishop of Orléans, and held that see till his death, displaying indefatigable activity and devotion. Under his superintendence the little Seminary of Orléans attained a remarkable development, and became a formidable competitor to secular institutions of the kind. Classical studies, which Mgr. Dupanloup repeatedly undertook to defend against the Ultramontanes, and especially against M. Veuillot and the *Univers*, were cultivated with success. Every year the pupils of the Seminary performed a Greek or Latin play before a select audience. It is in his excellence as an instructor that we must recognise the most sympathetic and most remarkable feature of Mgr. Dupanloup's character. His best work is his treatise *De l'Education*, published in three volumes, octavo, 1855-57, in which admirable directions and observations of great psychological acuteness are mixed up with scholastic subtleties and with those excessive regulations which are the "note" of the clerical spirit. Mgr. Dupanloup, who was catechist to the Orleans princes in 1828, was long a member of the Liberal Catholic party; but with advancing years he became more and more bitter in spirit, and more narrow in ideas. In 1859 he began a very warm polemic in favour of the temporal power of the Pope; in the French Academy, of which he was elected a member in 1864, he laboured with extreme ardour to defeat the candidatures of MM. Maury, Littré, and Renan; and in 1871, when M. Littré was at last elected, he made himself ridiculous by sending in his resignation, which was not accepted. In 1863 he issued his *Avertissement aux Pères de Famille*, in which he made an outrageous attack upon MM. Maury, Renan, Littré, Taine, Schérer, through the medium of garbled quotations and windy rhetoric, which did not hinder him very recently from energetically supporting M. Taine's candidature, out of hatred for the Revolution. At first confounded by the publication of the *Syllabus*, he sought to prove in a pamphlet, remarkable for its sophistry, that it was compatible with all our modern liberties. In 1870 he again essayed to combat the dogma of Papal Infallibility, and wrote a book attacking it; but after the decision of the Council he at once submitted. Thenceforward he gave himself up almost wholly to politics. He displayed admirable courage during the Prussian occupation, and rendered great services to his diocese. He was elected by the Loiret a deputy to the National Assembly. In that Assembly, as in the Senate, of which he was elected a life member, he was one of the most zealous chiefs of the clerical and monarchical party. Although his eloquence had declined with

his bodily strength, he yet had a few brilliant oratorical successes, especially in the discussions regarding the liberty of the higher education. He was redundant, diffuse, declamatory, as is usually the case with modern Catholic pulpit-orators; but he had warmth, passion, life, breadth of style. Although he was opposed to his dying day by the Ultramontane party, which prevented his elevation to the cardinalate, his loss will be regretted by all Catholics, for the French clergy has not a single man to compare with him as a writer, as an orator, or even as a man of action, and the French Academy would be greatly embarrassed to find a priest worthy to succeed him. G. MONOD.

NOTES OF TRAVEL.

THE *Special Map of Afghanistan* issued by Messrs. W. H. Smith and Son has at least the merit of cheapness. The boundaries, the railways, and the principal lines of communication are fairly well given; and the inset map of the Khyber Pass on a large scale forms a novel and valuable feature. It is curious to find from the spelling of the names that a German authority has evidently been followed even for British territory. We cannot say much in favour of the "description of the country" printed up and down on the back of the map. The sources of information are not all acknowledged. Some portion we fancy we have seen already in a daily newspaper. Not a few paragraphs have been taken *verbatim* from the article in the *Geographical Magazine* noticed in the ACADEMY last week. There is a great number of typographical blunders. The Lohani Povindahs appear as the "Tohani Povindahs;" *vakeel* becomes "vadeel;" Abdurrahman, "Abduwahman;" and the chief of "the illustrious garrison" is disguised as "General Knott" (*sic*). The trade of Afghanistan is given according to the estimates of 1862, as amounting to an export of 156,000*l.*, and an import of 120,000*l.*, by the Khyber Pass. It may be interesting to correct these figures by the official returns for 1875-76. The exports from Afghanistan in that year, as registered at Peshawur, amounted to 888,000 *maunds* in weight (the *maund* is 80 lb., or 28 to the ton), valued at Rs. 91,43,000, or, say, 900,000*l.* The chief items were: silk, 190,000*l.*; fruits and nuts, 178,000*l.*; dyes (chiefly madder), 142,000*l.*; wood, 127,000*l.*; *charas* (an intoxicating preparation of hemp), 86,000*l.*; other drugs, 62,000*l.* The imports into Afghanistan were 264,000 *maunds* in weight and Rs. 81,66,000 in value, or, say, 800,000*l.* The chief items were: English piece goods, 328,000*l.* (probably over-estimated); Indian cotton cloth, 115,000*l.*; tea, 185,000*l.*; indigo, 59,000*l.*; and salt, 7,000*l.* It must be remembered that these statistics only refer to the traffic that passes through the Kyber. They do not include that carried into the Panjab by the minor passes, or that which enters Sind by the Bolan.

WE understand that the Indus State Valley Railway from Kotri to Multan is to be opened throughout for traffic this month, thus giving direct communication from Karachi to Lahore. The Napier bridge over the Satlaj at Bhawalpur has long been completed, but the Indus has not yet been bridged between Sakhar and Bakhar, where the traffic will be carried by a powerful line of steam ferries. Despite this important break in the chain, the new railway will be of great value in reference to the military operations on our disturbed North-West frontier.

THE October *Quarterly Statement* of the Palestine Exploration Fund contains a prospectus of a proposed expedition to the Sea of Galilee. The main interest gathers round the three towns of Capernaum, Chorazin, and Bethsaida, none of which are quite satisfactorily identified. A special fund is being formed. We wish all success to the scheme, as so populous and important a district as the shores of the Sea of Galilee once were cannot

fail to reward a careful examination. The western side of the lake has been already surveyed by Lieutenant Kitchener; the eastern is almost unknown. Mr. Birch continues his ingenious, but sometimes rather rash, speculations on "Zion, the City of David."

THE new number of the French Geographical Society's *Bulletin* contains, among other matter, an account by Dr. Récugis of a journey in the interior of Morocco in March and April of last year, and a description by M. Charles Wiener, the well-known traveller, of the disastrous ascent of the Misti peak, near Arequipa, Peru, undertaken by Messrs. Ryder, Rothwell, and Bulpett, which unfortunately resulted in the death of two of their number.

THE July-August number of the *Bulletin* of the Marseilles Geographical Society opens with a paper by M. H. Gressfulhe, entitled "Voyage de Lamoo à Zanzibar," which furnishes much information respecting a little-known portion of the Swahili coast. Lamoo is described as a low, sandy island covered with cocoa-nut trees, which is situated about a mile from the main land, and is sheltered from the Indian Ocean by the island of Manda. The paper is illustrated by a sketch map of the Swahili coast.

IN a letter written from Zanzibar on August 29, Père Horner forwards to *Les Missions Catholiques* some particulars respecting the travellers who are exploring Equatorial Africa. The last news of the Abbé Debaize was received from Bisako. Everything was going on well, and, notwithstanding the desertion of a few porters, the traveller was well satisfied. The news of the Belgian Expedition is less cheering, some 325 of the porters having deserted, taking with them property valued at over 800l. The Belgians have gone to Mpwapwa with the 161 men who remained faithful, after having left behind 250 bales of merchandise at Mvoméro. M. Cambier proposes to establish his camp at Mpwapwa for two months, and MM. Wautier and Dutrieux will bring up the goods left behind. During this interval M. Cambier will push forward to Urambo in Unyamwesi, where he contemplates founding the first of the "stations hospitalières et scientifiques." M. Philippe Broyon left Bagamoyo on August 15 with the intention of proceeding to Lake Tanganyika.

ON July 30 the steamer *Neptune*, of Helsingfors, left Wardö for the mouth of the River Obi, by way of the Kara Sound, and completed her return voyage on September 7, thus successfully opening communication by sea between Europe and Siberia. Just before her arrival in Obi Bay a quantity of grain arrived for her, but it was shipped with difficulty, owing to the shallowness of the water for a considerable distance from the shore. On the return voyage the *Neptune* met with a good deal of drift-ice in the Kara Sound, and consequently had to go through Maschutschin Sound instead. The principal difficulties which the steamer experienced were due to hazy weather and incorrect charts.

SOME Jesuit missionaries are preparing to leave for Africa, *via* the Cape, in November, with the intention of establishing a new mission in the valley of the Upper Zambesi. They propose to found their first stations among the Matabele and the Betchuana tribes, and later on, if possible, to extend their field of operations to the region bordering on Lake Bangweolo.

MAGAZINES AND REVIEWS.

THE current number of *Mind* strikes us as somewhat inferior to its predecessors in the variety and suggestiveness of its contents. There is, however, at least one article which deserves to be attentively read as well by those who sympathise with as by those who dissent from the conclusions which it seeks to establish. This is Mr. A. J.

Balfour's paper on "Transcendentalism." The writer examines the position of the transcendentalist with reference particularly to the question of causation and the existence of an independent world, but finds a general objection to the transcendental method in the extent to which it ignores the mind unconscious of the relations which the transcendentalist holds to be necessary elements in the constituting of experience. If, Mr. Balfour argues, the transcendentalist allow that all that is required to constitute an experience is, not that the object of perception should actually be thought in the relations "necessary" to make it an object, but only that it should be capable of being so thought, the whole transcendental argument appears to vanish away, and the rules which thought was supposed to impress on nature turn out to be mere "casual necessities of our reflective moments—necessities which would have been unmeaning to us in our childhood, of which the mass of mankind are never conscious, and from which we ourselves are absolved during a large portion of our lives." But we imagine the transcendentalist never does allow the premisses on which this argument depends; and the words which Mr. Balfour quotes from Prof. Caird do not, when closely studied, bear out such an interpretation. The individual may be indeed unconscious of thinking the relations under which an object must be thought in order to be known at all; but it does not follow that the object is not known under these relations; no more surely than our unconsciousness of the associated ideas by which we have passed from one conception to another proves the non-existence of the ideas which have intervened between the two conceptions. Mr. Balfour, then, does not seem to us to have made out his "general objection" against transcendentalism; nor when he comes to criticise the argument in which Kant reasoned from the fact of change for the existence of a permanent substance, or sought to establish the law of causation, does he strike us as more convincing. But he has certainly tried to understand his opponents' standpoint, and suggested difficulties which may help the transcendentalists to give a firmer basis to the work of Kant. The other papers may be briefly noticed. Mr. Stanley Hall writes vigorously on "The Muscular Perception of Space," but we fear we cannot recommend his article to any but those who attach clear ideas to "dichotomising stems" or "fibres" which "anastomose." Spatiality, the writer holds, is as inseparable an attribute of motor feelings as of force or matter; and generally he attaches to movement an importance not altogether unlike that which Trendelenburg assigned it. Prof. Bain continues to discourse on education, and has some sensible remarks on punishment and prizes. The article which will be, no doubt, as widely read as any is that by Signor Barzellotti on "Philosophy in Italy." So little is known by most of us about the condition of Italian philosophy that such a survey as Signor Barzellotti gives should be particularly welcome. The writer's views are sufficiently disheartening. "There is as yet in Italy," he concludes by saying, "no true and proper speculative movement;" and the only considerable philosophical wave that has influenced Italy—that, viz., connected with the names of Galluppi, Rosmini, and Gioberti—was coloured throughout by theology. From the list of modern philosophical writers with whom Signor Barzellotti deals we miss, by the way, the name of Prof. Turbiglio, whose eccentric views on Spinoza attracted some three years ago considerable attention among us, and with whose opinions with regard to Malebranche Prof. Flint expresses himself, in one of the critical notices appended to the larger articles, as no more satisfied than previously.

The *Journal of Speculative Philosophy* for July opens with an article on Space, which may be taken as a half-reply to Mr. Hall's attempt to

identify it with muscles and phenomena of movement. Movement, the writer (Mr. Cabot) maintains, must start from some point, and this point is already spatial. And thus, he adds, the plausibility of the different attempts used to evolve extension from purely intensive feelings with the help of the consciousness of movement is due to the fact that in assuming this consciousness they assume exactly what was to be discovered. Another paper, not, indeed, so pointed as this last, but still deserving of attention, is "On Brute and Human Intellect," by Mr. W. James. The writer gives a clear analysis of the process of reasoning, and especially insists on the degree to which *dissociation* enters into reasoned knowledge. "A reasoning animal," he writes, "must easily dissociate and extract characters: in order to do so, characters must have some peculiar aesthetic or practical interest for him, or, failing in that, must form variable connexions in his experience." Now, in this sense, Mr. James goes on to show, the lower animals do not reason: all the many stories of brute intelligence may be accounted for by mere contiguous association resting on experience. "The characters extracted by animals are very few, and always related to their immediate interests or emotions." Animals, in fact, "are enslaved to routine, to cut-and-dried thinking"; so that thoughts, in place of calling up their similars, suggest only "their habitual successors." The other papers of the number are directly or indirectly translations from French or German sources—a form of work in which the *Speculative* has been always particularly prominent.

THE *Journal of Mental Science* for October contains little that will interest any but the specialist. The number opens with the presidential address delivered by Dr. Orichton-Browne at the Royal College of Physicians; but the bulk of the magazine is occupied with Dr. Napier's translation of Drs. Eulenburg and Guttman's *Physiology and Pathology of the Sympathetic System of Nerves*. Dr. Ireland continues his essay on Thought and Words; but the cases of mental delusion or of abnormal speech which he discusses cannot be said to throw much light upon the question of thought and language as generally understood. It might be less misleading if this Quarterly would describe itself as the "Journal of Mental Pathology," or at least find some title which would indicate the character of its contents better than its present name can be said to do.

IN a very good number of the *Theological Review*, the best article is the first—on "The Goel," by John Fenton. It deals—perhaps too exclusively—with his obligation to "raise up seed unto his brother," and illustrates the Israelite law and customs on the point, and their probable origin, by many close and relevant parallels elsewhere. The only fault in the article is that he follows the comparative method too far, and attends too little to what has been learnt from the Hebrew Scriptures themselves. There is no novelty in the view that Absalom's appropriation of his father's concubines, and Adonijah's proposal for Abishag, had their motive in the doctrine that "women were heritage," and that each claimed to be his father's heir. But the fact that Adonijah sought Abishag, who was *not* David's concubine, rather than any other member of his seraglio, tells rather against the suggestion that the men of David's time saw no incest in the story of either Tamar. And it would have been worth noticing that the law of the Levirate in Deuteronomy is limited to the case "when brethren dwell together;" also that the Samaritans did not observe it.

SELECTED BOOKS.

General Literature.

- CASTRO, G. de. Las mocedades del Cid. Reimpression conforme a la edición original publicada en Valencia 1621. Bonn: Weber. 3 M.
DONNAT, L. L'Etat de Californie; recueil de faits observés en 1877-8. Paris: Delagrave.

- GUBERNATIS, A. de. La mythologie des plantes. T. 1. Paris: Reinwald.
- HEATH, F. G. Our Woodland Trees. Sampson Low. 12s. 6d.
- JERR, R. C., H. JACKSON, and W. E. CURREY. Translations. Bell. 8s.
- MITFORD'S (M. R.) Our Village. Illustrated from Drawings by W. N. J. Boot and C. O. Murray. Sampson Low. 21s.
- ROBERTSON, J. D. Handbook to the Coinage of Scotland. Bell. 9s.
- SMITH, E. William Cobbett: a Biography. Sampson Low. 25s.

Theology.

- PFLEIDERER, O. Religionsphilosophie auf geschichtlicher Grundlage. Berlin: Reimer. 11 M.

History.

- BROGLIE, le duc de. Le Secret du Roi. Paris: Calmann Lévy. 15 fr.
- HAMILTON, A. H. Quarter Sessions, from Queen Elizabeth to Queen Anne. Sampson Low. 10s. 6d.
- MOREL-FATIO, A. L'Espagne au XVI^e et au XVII^e siècle. Documents historiques et littéraires. Heilbronn: Henninger. 20 M.
- PLANCK, J. W. Das deutsche Gerichtsverfahren im Mittelalter. 1. Bd. 1. Hälfte. Braunschweig: Schwetschke. 8 M.
- PLEW, J. Marius Maximus als direkte u. indirekte Quelle der Scriptores historiae Augustae. Strassburg: Trübner. 1 M. 80 Pf.
- QUERNER, K. Die piemontesische Herrschaft auf Sicilien. Bern: Haller. 3 M. 50 Pf.

Physical Science and Philosophy.

- BARLOW, A. The History and Principles of Weaving by Hand and by Power. Sampson Low. 25s.
- CAFESIUS, J. Die Metaphysik Herbart's in ihrer Entwicklungsgeschichte u. nach ihrer historischen Stellung. Leipzig: Matthes. 2 M. 50 Pf.
- DAMES, W. Die Echiniden der vicentinischen u. veronesischen Tertiarablagerungen. Cassel: Fischer. 40 M.
- FOUCAULT, L. Recueil des travaux scientifiques de. Paris: Gauthier-Villars.
- NEUHÄUSER, J. Aristoteles' Lehre von dem sinnlichen Erkenntnisvermögen u. seinen Organen. Leipzig: Koschiny. 2 M.
- SCHLUTER, C. Kreide-Bivalven. Zur Gattg. Inoceramus. Cassel: Fischer. 16 M.

Philology, &c.

- GALLÉE, J. H. Altsächsische Laut- u. Flexionslehre. 1. Thl. Die kleineren westphälischen Denkmäler. Leipzig: Harrassowitz. 2 M. 50 Pf.
- GEOGRAPHI latini minores. Collegit, rec., prolegomenis instructus, A. Riese. Heilbronn: Henninger. 5 M. 60 Pf.
- KIEPERT, H. Lehrbuch der alten Geographie. 2. Hälfte. Berlin: Reimer. 3 M. 60 Pf.
- PERTSCH, W. Die arabischen Handschriften der herzogl. Bibliothek zu Gotha. 1. Bd. 2. Hft. Gotha: Perthes. 9 M.
- SAVELSBERG, J. Beiträge zur Entzifferung der lykischen Sprachdenkmäler. 2. Thl. Erklärung v. 55 lyk. Inschriften. Bonn: Weber. 8 M.

CORRESPONDENCE.

DR. JOHNSON AND MACPHERSON.

London: Oct. 14, 1878.

The kindness of a gentleman who is in possession of the original documents enables me to send you copies of some letters which will, I think, fill or partly fill a gap in the history of Johnson's famous quarrel with Ossian Macpherson. In a letter published by Boswell and dated February 7, 1775, Johnson gave a brief account of the affair. "Macpherson," he says, "never in his life offered me a sight of any original or of any evidence of any kind; but thought only of intimidating me by noise and threats, until my last answer—that I would not be deterred from detecting what I thought a cheat by the menaces of a ruffian—put an end to our correspondence." After giving the letter from which this passage is taken, Boswell says:—"What words were used by Mr. Macpherson in his letter to the venerable sage, I have never heard; but they are generally said to have been of a nature very different from the language of literary contest." He then gives the letter from Johnson to Macpherson containing the phrase about the cheat and the ruffian. Johnson repeated this letter to him from memory; but Boswell had not himself seen the correspondence. Nor, so far as I know, has any part of it been published. The letters which I now copy from the originals appear to be part, if not the whole, of Macpherson's share in it.

The first letter is addressed to William Strahan, Esq., New Street, Fetter Lane, Fleet Street,

(No. 1.)

"Private."

"Dear Sir,—Upon mature consideration, I have sent the enclosed ostensible letter. However unwilling I may be at this time especially to do anything that may create noise, I find I cannot pass over the expressions contained in Dr. Johnson's pamphlet. I desire, therefore, that you will use your endeavours with that impertinent fellow to induce him to soften the expressions concerning me, though it should occasion the loss of a few days in the publication. If he has a grain of common sense, I suppose, he will see the impropriety of the words and prevent further trouble. You may show to him the inclosed, but to none else; and take care to keep it in your own hands. I am,

"Dr. Sir,
"Manchester Buildings, Yours affectionately,
"Jan. 15, 1775. J. MACPHERSON."

The enclosure is as follows:—

(No. 2.)

"Dear Sir,—A friend of mine has, this moment, put into my hands a sentence from a work entitled *A Journey to the Western Islands of Scotland*, which, I am informed, is written by Dr. Johnson. In expressing his incredulity, with regard to the authenticity of the poems of Ossian, he makes use of the words *insolence, audacity, and guilt*. To his want of belief on this subject I have not the smallest objection. But I suppose you will agree with me, that such expressions ought not to be used by one gentleman to another; and that whenever they are used, they cannot be passed over with impunity. To prevent consequences that may be, at once, disagreeable to Dr. Johnson and to myself, I desire the favour that you will wait upon him, and tell him that I expect he will cancel from his *Journey* the *injurious expressions* above mentioned. I hope that, upon cool reflection, he will be of opinion, that this expectation of mine is not unreasonable.

"I am, Dear Sir,

"Your most obedient humble servant,
"Manchester Buildings, JAMES MACPHERSON.
"Jan. 15th, 1775.
"William Strahan, Esq."

The next letter is not dated:—

(No. 3.)

"Private."

"Dear Sir,—As I expect to have Dr. Johnson's final answer to my, I think, very just demands, at seven o'clock, I beg leave to inclose to you the purport of such an advertisement, as would satisfy me. As I am very serious upon this business I insist, that you will keep it to yourself; for were it not [for] the present circumstances of an affair, in which you (as well as I) are concerned, I should before this time have traced out the author of this journey, in a very effectual manner. Unless I have a satisfactory answer, I am determined (indeed it is necessary) to bring that business to a conclusion before I begin any other. I am,

"Dear Sir,

"Yours, &c., &c.,
"Past 4 o'clock. J. MACPHERSON."

The enclosure is as follows:—

(No. 4.)

"Advertisement."

"The author of the *Journey to the Western Islands of Scotland* finding, when it was too late to make any alterations, that some expressions in page and have given offence to the gentleman alluded to, he takes this method of informing the public, that he meant no personal reflection; and that, should this work come to a second impression, he will take care to expunge such words as seem, though undesignedly, to convey an affront. This is a piece of justice, which the author owes to himself as well as to that gentleman."

The following (undated) letter and inclosure addressed to Mr. Cadell, bookseller, opposite Catherine Street, Strand, may also be of interest, though they do not refer to the controversy with Johnson himself, and must be of a later date:—

(No. 5.)

"Private."

"Dear Sir,—Something like the enclosed may do. Will you transcribe it carefully, as it would be highly improper anything, in commendation of the *work*, should go in the hand of the author? I can easily trace the malignity of the Johnsonians in the Plaindealer. Such allegations, though too futile to impose on men of sense, may have weight with the foolish and prejudiced who are a great majority of mankind. I think therefore it were better no such things should appear at all, if it can be done. I am, Dear Sir,

"Yours affectionately,
"½ past 4 o'clock. J. M."

(No. 6.)

"To the Printer of the *St. James's Chronicle*."

"It is doubtful whether the writer who signs himself a Plain Dealer in your paper of Tuesday, discovers most malice or folly. He presumes to call in question the authenticity of the papers, just published by Mr. Macpherson, yet the ORIGINALS have lain for these two months past, in the hands of Mr. Cadell, the bookseller, for the inspection of the Public. The insinuations of the Plain Dealer concerning the principles of the writer are as false as his allegations against the authenticity of the papers. The impartiality of Mr. Macpherson's narration, his undeviating attention to truth, his strict justice to the characters of men, the liberality of his observations on facts and his apparent and uniform attachment to the rights of human nature, (the great foundation of civil liberty,) have met with the unanimous approbation of the judicious and unprejudiced of all parties. If he is not a favourite with the violent of any party, it is because he is biassed by the follies of none. IMPARTIAL."

I need make no comments on the above.

LESLIE STEPHEN.

A CENTAUR GROUP.

Westbury on Trym: Oct. 14, 1878.

It may be worth while to point out one noteworthy version of the Centaur groups of Aristeas and Papias of Caria which would seem to have been overlooked by Prof. Sidney Colvin in his late papers on this subject. These groups, modelled and chased in high relief, occur on two antique silver cups found, I think, at Pompeii (or possibly at Herculaneum), and now in one of the upper Bronze Rooms of the Museo Borbonico in Naples. The cups are two-handled, and measure about five inches in height by four, or four and a-half, inches in diameter. Each cup is adorned with both subjects—namely, the old Centaur and Cupid on one side, and the young Centaur and Cupid on the other. The same unrivalled collection also contains two ancient frescoes discovered at Portici and Resina, in which are depicted Marine Centaurs, the hinder quarters of the man-horse ending in a merman's tail. These subjects are engraved in the *Real Museo Borbonico*, vol. viii., plate x.

AMELIA B. EDWARDS.

MESSRS. W. AND A. K. JOHNSTON'S MAP OF AFGHANISTAN.

Kew: October 14, 1878.

As a newly-published map of Afghanistan, reviewed in last week's ACADEMY, is spoken of as "Keith Johnston's map," may I be allowed to say that I have not even seen the map in question; and that I have taken no part in editing the geographical works issued by Messrs. W. and A. K. Johnston since 1873? KEITH JOHNSTON.

SCIENCE.

HOMER AND THE EPIC CYCLE.

Homeri quæ nunc exstant an reliquis Cycli carminibus antiquiora jure habita sint.
Auctore F. A. Paley, M.A. (F. Nor-gate.)

OF the manifold questions belonging to the great Homeric controversy, Mr. Paley has chosen one of the most vital to the ultimate issue. We cannot bring the Homeric poems within any scheme of chronology, properly so called; but we may measure their date, as geologists measure the age of rocks, by counting the strata of literature that lie between them and the beginning of dated history. These strata are, in the commonly-accepted view, the period of Lyric poetry which lies on the confines of history, the somewhat earlier period of Elegiac poetry (Callinus, Tyrtaeus, &c.), and, finally, certain poems—of which we possess the very scantiest remains—commonly called *Cyclic*, and supposed to represent the later efforts of the ancient Epic school. Mr. Paley reverses this theory. He believes, if I have rightly understood him, that the ancient Epic literature consisted of a large mass of ballads or narrative poems, dealing with all the various groups of Greek legend. These shorter and ruder epics, he thinks, formed the only Homer known to Pindar, the Tragedians, Aristophanes, Herodotus, and Thucydides; while “our Homer”—the *Iliad* and *Odyssey* in their present form—were not generally known before the time of Plato. He supposes the two poems to have been put together, mainly from the rich materials of the old ballad literature, in the time of Herodotus, and, perhaps, by the grammarian-poet Antimachus of Colophon. This theory has already been advanced by Mr. Paley on several occasions, especially in the Prefaces to his two editions of the *Iliad*. In the present publication he has done scholars the service of placing his case before them in a single treatise of forty pages, stated with all the terseness and perspicuity of which the Latin language is capable.

The readers of the ACADEMY do not need to be told that Mr. Paley is learned and ingenious, and they will understand that it is not from any want of appreciation of these qualities that the reviewer, who has to express a general dissent from Mr. Paley's conclusion, is obliged to dwell mainly on points as to which he thinks his contention either inconclusive or wrong.

The first thing that strikes a reader of Mr. Paley's treatise is that his investigation of the Epic Cycle does not start from the usual points. The Epic Cycle (using the term in its strict sense) is known to us almost exclusively from a passage of the *Chrestomathia* of Proclus, preserved in substance by Photius. (This passage, with other notices and fragments, has lately been reprinted in a volume of the Teubner series, the *Epicorum Græcorum Fragmenta*, edited by G. Kinkel, of Zürich.) Now, who was Proclus? What is his date? What is the meaning of the term κύκλος? What is the date of the ἐπικός κύκλος? Was it in prose or in verse? If in verse, was it a collection of entire poems arranged chronologically, or

of selected parts of poems? Or was it an abstract in verse, like the *Epitome Iliados*, which bears the name “Pindarus Thebanus”? These are the questions dealt with by Welcker and other enquirers, but passed over, so far as I see, by Mr. Paley. His method is to begin with Pindar and the Tragic poets. Whenever he finds a story or a version of a story in which they can be shown not to have followed the *Iliad* or *Odyssey*, he puts it down as so much matter derived from *Cyclic* poems, usually specifying the poem—the *Cypria*, or Ἰλίου πέρσις, or Νόστοι, &c.—which he regards as the source. Surely the more logical course would have been, first to construct the story of each of the *Cyclic* poems from the direct evidence of Proclus, and then to ascertain whether the result is more in agreement with Pindar and the Tragic poets, or with “our Homer.”

As examples of the necessity of an examination of the evidence of Proclus I would mention one or two of Mr. Paley's assertions regarding the contents of *Cyclic* poems. The capture of Troy by Hercules, he says on page 10, was related in the *Cypria*. It is not in the argument given by Proclus, and surely would not have been omitted by him. Again, the journey of Paris to Egypt and Sidon is given as part of the story of the *Cypria* by Proclus. Mr. Paley somewhat surprises one by saying that the same thing appears from Herodotus ii., 112–120. What Herodotus there says is that, according to the *Cypria*, Paris went straight from Lacedæmon to Troy in three days, with a fair wind and calm sea; and in this instance, therefore, it seems that the ancient poem which Herodotus had before him gave a very different version from that of the *Helena* of Euripides, and from that of the “*Cyclic*” *Cypria* known to Proclus.

To these criticisms Mr. Paley may reply that he does not attribute much weight to the arguments of the *Cyclic* poems as given by Proclus. His case, he may say, is made out if he has proved two points: first, that the matter of Pindar and the Tragic poets is different from that of the *Iliad* and *Odyssey*; and then, that it is older.

The differences pointed out by Mr. Paley between the stories followed by the Tragic poets and those which we find in Homer are certainly deserving of attention. I do not, indeed, attach much weight to the fact that the Tragic poets recognise many legends and parts of legends of which we hear little or nothing in Homer. It seems to me that that is only what we should expect on any hypothesis. The *Iliad* and *Odyssey* take in two comparatively small portions of a large and various body of mythology. There is no reason to assume, as Mr. Paley does, that an Attic dramatist would go for subjects, chiefly or exclusively, to the two best Epic poems. The best poems or novels do not always make the best subjects for plays; and even the *Iliad* and *Odyssey* must have been exhausted by a poet who produced plays as fast as Aeschylus or Sophocles. The difficulty, therefore, arises, not when Pindar or the Tragic poets give a story that is unknown to Homer, but when they give a version of a story differing in some important particular from the Homeric account. Some examples of this

are given on page 13 of Mr. Paley's treatise. According to the Tragic poets Hector was dragged round the walls of Troy while still living; in Homer he is killed by Achilles in battle. In Aeschylus Agamemnon is killed in a bath, in Homer at the banquet. According to Pindar Achilles gained immortality, of which Homer knows nothing. Mr. Paley mentions other instances of a less decisive kind. Thus, it is not a contradiction that the body of Sarpedon is carried off by Sleep, the body of Memnon by Eos; or that Nestor is saved from danger on one occasion by Diomedes, on another by Antilochus. Nor am I sensible of the great falling off in the characters of Helen, Ulysses, and Menelaus, which Mr. Paley maintains to have taken place between the Tragic poets and “our Homer.” It is difficult to see in what respect the Ulysses of the *Ajax* and the *Philoctetes* is morally inferior to the Ulysses of Homer. Helen is no doubt called ἐπὶ αἵματιόεσσα, νυμφόκλαντος Ἐρινύς, &c., by the Chorus of the *Agamemnon*, but that has nothing to do with her character, only with the fact that she was the cause of the war. Menelaus, finally, is so colourless a personage in Homer that the dramatists were obliged to frame a character for him; and in doing so they were probably influenced by the Athenian antipathy to Sparta.

Admitting, however, the existence of discrepancies, we have still before us the question, Which of the two versions is likely in each case to be the older? Mr. Paley's reasons for his answer are given on page 6 of the present treatise:—

“Antiqua potius quam recentiora secutos esse Pindarum ac tragicos et per se admodum verisimile est, qua illi religione Homerum respiciebant, et vel ex eo ipso fidem ducit, quod pleraque, quorum integram illi et accuratam notitiam habebant, Homero nostro brevius angustiusque includuntur.”

That is to say, (1) Pindar and the dramatists would not have followed inferior authorities if they had known and accepted “our Homer;” and (2) Homer alludes to many stories as already known to his hearers, and thus implies the existence of earlier narrative poetry.

To the first argument I would reply that Pindar and the dramatists had the whole stores of Greek mythology before them, and were by no means confined to subjects already treated by poets, much less to the works of any single poet. Mr. Paley attributes to them a sort of bibliolatriy, whereas Greek mythology was a living and growing tradition. It is true that Aeschylus is said to have called his plays “slices from the great banquet of Homer.” But no one doubts that the name Homer, in the time of Aeschylus, included many poems besides the *Iliad* and *Odyssey*. And such a saying, after all, must be understood with some reference to the possibilities of the case. Let Mr. Paley consider how many good acting plays, conforming to the laws of the Greek stage, could be founded on the incidents of the two Homeric poems. Aristotle—who on such a matter must be allowed to be an authority—noted that each poem only furnished a single plot, or at most two. Even supposing that several subjects might have been found, the proportion of

plays based on "our Homer," in the case of a dramatist who wrote seventy or a hundred in his lifetime, must have been very trifling. And the subjects, especially those of the *Iliad*, must always have been unsuitable to the Attic theatre. The interest of Homer lies in battles, in adventure, in debate—none of which could be represented on the stage.

The answer to the second argument is still more simple. Mr. Paley's contention amounts merely to this—that the Trojan and other legends were current in some form before the *Iliad* and *Odyssey* were composed. No one, surely, would deny this. We may even believe (with Welcker) that the *Odyssey* refers to an early *Ἰλίου πέρις*, and an early *Νόστος Ἀχαιῶν*. There were doubtless poets before Homer, as well as brave men before Agamemnon. But all this throws no light on the date of the Homeric poems themselves.

A detailed examination of the discrepancies between Homer and the Tragic poets would probably enable us sometimes to decide which of two versions is the more ancient. One or two instances may be mentioned in which such an examination would be unfavourable to Mr. Paley's theory. He notes that in a lost play of Aeschylus, the subject of which is the embassy of the ninth book of the *Iliad*, the followers of Achilles (the *Μυρμιδόνες*) are represented as entreating him to make peace with Agamemnon: whereas in the *Iliad* the only speakers are Ulysses, Ajax, and Phoenix. The reason is, obviously, that the Myrmidones were wanted as Chorus of the play. So in the *Ἐκτρος λύρα*, founded on the story of the twenty-fourth book, Priam does not go alone, as in Homer, but with a train of Trojans. Evidently the Chorus must either be found in the camp or brought from Troy.

On the whole, this part of Mr. Paley's argument seems to be pervaded by two fallacious assumptions: first, that the dramatists borrowed chiefly from the most popular and best-known epic poet; and, secondly, that when they borrowed, they must have done so with scrupulous and minute fidelity.

Nearly all that has been said of the drama applies to Pindar, and also to the argument from the vase-paintings, as to which I need only refer to Dr. Hayman's Preface to his *Odyssey*. In the present treatise Mr. Paley makes a reply to Dr. Hayman which rather misses the point of his opponent's argument. Mr. Paley had formerly maintained that "our Homer" furnished hardly any subjects to vase-painters. Dr. Hayman, in his reply, pointed out a fair proportion of vases with Homeric subjects. Mr. Paley now says (p. 37) that these subjects may have come, not from "our Homer," but from the same stories in earlier Epics. But the *onus probandi* rests with Mr. Paley. His argument requires him to prove the absence of subjects taken from "our Homer." If there are paintings which may or may not have been taken from "our Homer," then Mr. Paley has only shown that the facts are consistent with either theory.

I pass to another branch of the subject—the inferences regarding the age of Homer which may be drawn from the peculiarities of the language. Mr. Paley lays a good

deal of stress on this part of his case, and gives several distinct lists of words and phrases which he regards as evidence of the comparative lateness of the *Iliad* and *Odyssey* in their existing form. It is needless to discuss any of the words in these lists, because Mr. Paley does not say why he thinks them late. What mark of lateness is there in the aorists *χῆρατο*, *ἐπεμήνατο*, *ἀπογυῖσαι*, or the perfects *δίχαται*, *ἑέρχατο*, *τετευχώς*, *ῥεπνυμένος*? What law of Homeric language do they violate? What Attic or Alexandrian tendency do they exemplify? As to this Mr. Paley tells us nothing; and although he quotes Curtius and Cobet to support his opinion "*pleraque nova cum antiquis misceri*," I venture to think that these scholars have been misunderstood. The element which Curtius recognises as later is not "new" in Mr. Paley's sense. If the reader will turn to the passage of Cobet's *Miscellanea Critica* referred to by Mr. Paley, he will find a single example of an Attic form; but as Cobet proposes to get rid of this form by emendation (and does so in a highly probable manner), it may be gathered that he does not consider a mixture of Attic forms to be characteristic of the Homeric language. And when Mr. Paley objects to *ἰδῶ χάριν* (*Il.*, xiv., 235)—"*quis enim ἰδεῖν χάριν pro εἰδέναι dixit?*"—it is fair to retort by asking who took *ἰδῶ* for the subjunctive of *ἰδεῖν*. (The true reading, surely, is *εἰδῶ χάριν*.)

A word must be added on the position of Mr. Paley's theory towards the two main currents of opinion regarding Homer. On the question of the period at which the *Iliad* and *Odyssey* received their present form he is, of course, *ultra-Wolfian*. But his view of the relation of the *Iliad* and *Odyssey* to the pre-existing materials is not at all *Wolfian*. He recognises, not a Pisistratus or arranger of lays, but "*unius auctoris consilium* [the italics are Mr. Paley's] *qui veterum rhapsodorum narrationibus libere usus*," &c. His whole argument turns on the supposition that a great poet arose, who recast the whole story, invented many incidents unknown to the other "Cyclic" poems, and described characters of a new and elevated type. That such a poet should have arisen, "as one born out of due time," late in the fifth century B.C., and yet that he should have been so utterly unknown that his work passed for the oldest of all poetry, is surely improbable in the highest degree.

Since writing the foregoing lines I have read Prof. Mahaffy's able article in *Macmillan's Magazine*. There is hardly anything in it to which I should not assent, except the concluding paragraphs about the unity of the *Iliad*. Admitting that the kind of unity which the *Iliad* possesses is something very different from that of a play of Sophocles, and admitting large interpolations (including—let us say—books ix., x., xxi., xxiv., and perhaps more), I still think that the plot of the *Iliad* cannot be the work of an "arranger." As Mr. Paley points out (p. 8, note), the argument of the *Iliad* turns throughout on the honour bestowed upon Achilles in answer to the prayer of Thetis. The artistic process implied in the choice of this motive is something which I cannot imagine otherwise than as

the work of a poet. It is easy to suppose a poet freely using all the material which he knew, just as Handel (as the editor of *Macmillan* tells us) used a great variety of old material in his *Israel in Egypt*. But a deliberate compilation of short lays by a Pisistratus is to my mind most difficult to conceive. And if we are to suppose a poet recasting the lays and fusing them into the comparative unity of the *Iliad*, we are driven to believe that this work was done long before Pisistratus, or it would never have been done at all.

I must protest against Prof. Mahaffy's assertion that the Alexandrians "set to work to obelise and get rid of all discrepancies" in the *Iliad* and *Odyssey*. To obelise is not to get rid of, but to leave in the text with a mark expressive of doubt. It has not been proved, so far as I know, that Aristarchus ever left out verses on the ground of discrepancy. D. B. MONRO.

THE DIVINE ATTRIBUTES AS EXPOUNDED BY
MÆDIAEVAL JEWISH THEOLOGIAN.

Geschichte der Attributenlehre in der jüdischen Religionsphilosophie des Mittelalters von Saadja bis Maimuni. Von Dr. David Kaufmann. (Gotha: Perthes.)

By his lucid and scholarly work on the Divine attributes as expounded by Jewish theologians in the Middle Ages, Dr. Kaufmann has opened up the way to a recondite and neglected field of research, and filled in a defective page in the general history of human thought. The writer protests against the preconception that the literature of which he treats is either an isolated phenomenon on the one hand, or a servile plagiarism from the Arabic, itself borrowed, on the other; and he doubts not but that the evidence which he has adduced will suffice to prove to any unbiassed mind the independence and the progressiveness of the mediaeval Jewish philosophy. The period of which he treats—viz., from the tenth to the twelfth centuries—was the age of Saadja Gaon, Salomon Ibn Gabirol, and Jehuda Halewi, of Joseph Ibn Zaddik, Abraham Ibn Daud, and Maimonides. The text contains a clear and appreciative exposition of the works of these writers which treat expressly of the matter in hand, while the notes are stored with an abundance of critical observations which are rendered indispensable by the fact that the philosophical writings of the authors in question, with the notable exception of Maimonides, have had but scant justice done to them by former scholars.

The work commences with the system of Saadja, the author of the *Emunoth ve-Deoth*, who deals at the outset with the proofs of the existence of the Creator, who is at the same time knowable and incapable of being represented by comparisons with created things, as the Scripture itself teaches; whence it follows that the attributes which imply such comparisons can only be treated as figures of speech, or at best as approximations to the truth. Men should, therefore, be solicitous about the meaning which underlies the expressions employed rather than about the terms in which it is conveyed, and should abstain from cumulating attributes

in an irrational way, ascribing, e.g., to the Deity as *Omnipotent* the power to do whatsoever an unbridled fancy can imagine, since nothing that is contrary to reason can be predicated of God.

From Saadja we pass to Salomon Ibn Gabirol, the composer of the *Sefer ha-Meluchot*, and from him to Jehuda Halewi, who is distinguished for the boldness with which he repudiated the obligation to harmonise religion with philosophy, and challenged the right of speculation to sit in judgment on the faith. His famous work, the *Kusari*—of which a specimen is given in the *Miscellany* of the Hebrew Literature Society (London, 1872)—contains a general account of the Jewish religion, together with a refutation of the systems of the philosophers, and arguments against the Christian and Mohammedan religions, in the form of dialogues between the King of the Khazars and a philosopher, a Christian, a Mohammedan, and a Jew respectively.

"The poet with his lively imagination chose as the occasion of the conversations the fact of the conversion of the King of the Khazars, who inhabited the Crimea, and of a portion of his people, which took place according to the Arabian historians in the second half of the eighth century."

The "divine" Aristotle, as Averroes and others deemed him worthy to be called, was boldly pronounced by R. Jehuda to have gone astray. The existence of God, which his predecessors had laboriously striven to prove, was to him axiomatic; the truths of religion were facts verifiable by the higher consciousness, and not ascertainable by the reasonings of the philosophers, of whom no two could ever be found at unison upon a fundamental principle, except when they agreed to bow to the authority of a third. To the same effect writes Gazzali in his *Tahafot al-falasifa*, in which he rates the philosophers for imposing upon their weak brethren by claiming for their vague metaphysics the certainty and precision of the exact sciences. In his doctrine of the attributes R. Jehuda cautions his readers against supposing that terms which are used of the creatures can be transferred without change of connotation to the Creator. In the natural acceptance of the term we cannot say that God is *living*, which would imply the existence in Him of emotions which can only reside in a corporeal subject. Strictly speaking we should say that He is *not-living*, but we avoid this epithet since it would be liable to be misinterpreted as meaning *dead*, whereas in truth the negation of one attribute is not equivalent to the affirmation of its opposite. Because a stone, for example, is not wise it does not follow that it is foolish. The stone is too low in the scale of being to serve as the vehicle for such conceptions; and contrariwise the Deity is so exalted that neither life nor death, in the human sense, can be predicated of Him. The same writer goes at length into the discussion of the Divine names (pp. 155, &c.), and Ibn Ezra may have borrowed from him his interpretation of Ex. iii., 13, 14, where the first *איה* is taken to be the Divine Name, in answer to the question of Moses, and the words following its interpretation, *אשר איה*, "because I am."

A section is devoted to the theology of Joseph Ibn Zaddik, who has suffered from misrepresentation (p. 336), owing to a mistranslation or a corruption of the text (*الصفا* for *الفناء*) of a letter written to Ibn Tibbon by Maimonides, in consequence of which Ibn Zaddik in his *Microcosmos* is said to have followed the method of the anthropomorphists; the fact being that he is as far from doing this as Maimonides himself, with whom he shows a singular agreement (p. 331) in his refined doctrine of the negative attributes. To avoid misconceptions, writes Ibn Zaddik, with a reference to *The Philosopher*, it is best that we should confine ourselves to negations in speaking of God; saying, for example, that He is not unwise rather than, in the positive form, that He is wise (p. 331). The same doctrine is very fully set forth by Maimonides, who holds that the fact of His necessary existence is all that can be known positively of God. The divine nature cannot be expressed in terms of human qualities. The positive attributes are tolerated in the present as a concession to human weakness, and as necessary evils; but it is only by negations, the multiplication of which is regarded as a positive accession of knowledge, that the truth can be rightly expressed. The works of Maimonides made an epoch in the development of Judaism. In his own time, as he testifies in a letter upon the resurrection, gross anthropomorphic conceptions prevailed even among the learned (p. 485); and it was not to be expected that his subtle and, as it was thought, nihilistic theology would pass unchallenged, especially as he was not content that his doctrines should be confined to the more intellectual class, but demanded that they should be published to the multitude. A storm of opposition accordingly arose. In Paris and Montpellier his philosophical writings were condemned to the flames; and as a natural consequence he was rewarded with a sudden notoriety. His works were translated from the Arabic into Hebrew, and commented upon, and his fame was rapidly extended far and wide. A century after his death the anthropomorphic tendency is said to have been eradicated from the Jewish mind; and the whole credit of the reform is ascribed to our author, Moses ben Maimun, whose commanding influence upon the collective Jewish community is expressed by the popular saying, which makes him second only to the son of Amram, *משה ועד משה לא קם כמשה*.

C. TAYLOR.

CURRENT SCIENTIFIC LITERATURE.

A Glossary of Biological, Anatomical, and Physiological Terms. By Thomas Dunman. (Griffith and Farran.) It is not easy to make out for what class of readers this little work is intended. For those who have access to the ordinary manuals of physiology and comparative anatomy it appears to be superfluous; and no one else is likely to want it. The author professes to place before the student "the pronunciation, derivation, and definition of all those terms which are usually employed in that department of biological science which treats of animal life, as set forth in such standard text-books as those of Huxley, Carpenter, Foster, Flower, and others." But what does the student learn from being told that

Hemiptera are "a group of insects"? He would surely learn more, with the same expenditure of trouble, by consulting the Index to Nicholson's *Zoology*. Botanical terms, more numerous and certainly more puzzling than those employed in any other branch of biology, are very capriciously dealt with. We find "endosperm," "exorhizal," "scalariform," "style," and a few others; we look in vain for "arillus," "laticiferous," "apocarpous," "gymnosperm." The Greek roots are printed in English characters, "so as not to endanger the perfect clearness of the work to those to whom the Greek characters are not familiar." But if a man knows no Greek he is more likely to be bewildered than helped by seeing queer groups of consonants and vowels included in brackets. It seems ungrateful to find fault with a production which must have cost its author much trouble; in its favour we can only say that it has been carefully got up, and that the definitions, though frequently inadequate, are not, so far as we have tested them, inaccurate.

The Sight, and How to Preserve It. By Henry C. Angell, M.D. (Hardwicke and Bogue.) Sensible people are generally agreed that popular handbooks on medical subjects do more harm than good. They furnish the hypochondriac with appropriate food for his morbid fancy, and not unfrequently lead to rash experiments or dangerous neglect in the domestic circle. So long, however, as a demand for such literature exists, it will continue to be met; and it is of some importance that it should be met by competent writers. Dr. Angell's book is a favourable specimen of its class. The information given is correct, and it is conveyed in very simple language. The advice on the habitual management of the eyes (page 15) is altogether excellent; preaching, anecdotes, and egotism—the three besetting sins of such books—are conspicuous by their absence; and the author is careful not to let the reader imagine that his sixty odd pages comprise more than the merest rudiments of the subject.

Habitual Drunkenness and Insane Drunkards. By John Charles Bucknill, M.D., F.R.S. (Macmillan and Co.) This is a very opportune reprint of the articles and letters which Dr. Bucknill has from time to time contributed to the discussion raging among philanthropists and mad-doctors on the question of how to deal with the habitual drunkard. Looking at habitual drunkenness as essentially pathological, and putting faith in the brilliant results said to have been achieved in the inebriate asylums of the United States, many persons have been induced to lend their support to schemes for the compulsory detention of habitual drunkards—or dipsomaniacs, as they are sometimes indiscriminately called—in similar institutions in this country. Dr. Bucknill throws the whole weight of his authority into the opposite scale. Broadly speaking, he denies that habitual drunkenness is, in the majority of cases, due to cerebral disease; and he pours contempt on the statement vouched for by Dr. Cameron in the House of Commons that 60 per cent. of the drunkards discharged from the American asylums continue to be sober persons. Whether drunkenness be a vice or a disease is a question on which Dr. Bucknill and his opponents are not likely to come to an agreement; nor is it of much consequence in the eyes of that increasing minority which believes the physical substratum of both to be the same. The true question on the answer to which our legislative action ought to depend is whether any considerable proportion of habitual drunkards can be turned into sober members of society by being locked up in a special asylum for some months or even years. This question can only be answered by experience; and all our experience on the subject has to be imported from the United States. Here the two parties join issue; Dr. Cameron and those who agree with him affirming that the success of some inebriate asylums in America has "surpassed the wildest dreams of enthusiastic supporters," while Dr.

Bucknill, after a personal inspection of "all the inebriate asylums and homes he could hear of in the Eastern States, with the exception of one small private institution," asserts that they have proved a decided failure. Till these contradictory statements are reconciled, legislation ought undoubtedly to pause, especially as no urgent need for action is apparent. According to Dr. Bucknill, the habitual drunkard is either a lunatic, and a lunatic of a very hopeless kind, who can and ought to be dealt with under our existing lunacy laws; or he is simply a vicious man, whose improvement may possibly be wrought by moral means, but who has no claim whatever to be regarded as a victim of disease, in the ordinary sense of the term. One practical difficulty as regards the incarceration of drunkards belonging to the latter and more numerous class is very obvious. There is a certain ascertainable difference between a man who has been insane and is cured, and one who has been insane and is not cured. But the most acute observer can hardly tell which of two sober men is likely to drink too much whiskey when he can get it. In other words, there is no possibility of knowing whether an inmate of an inebriate asylum ought or ought not to be set at liberty on a given day. A wide door is thus opened to possible abuse; and that the risk of abuse is not imaginary Dr. Bucknill's former experience as Lord Chancellor's Visitor of Lunatics may probably have taught him.

On the Photochemistry of the Retina and on Visual Purple. From the German of Dr. W. Kühne. Edited by Michael Foster, M.D., F.R.S. (Macmillan and Co.) These well-known investigations, abstracts of which have from time to time appeared in the columns of the ACADEMY, are here presented to the English reader in a connected form. The editor's name affords a sufficient guarantee for the accuracy of the translation, which has, moreover, been revised by the author himself. The results of the latest researches on visual purple carried out in the physiological laboratory at Heidelberg are appended to the work in the form of notes. The author's desultory mode of exposition, and the ostentatious obscurity of his style, which Dr. Foster politely terms "his somewhat idiomatic German," render an English version of his work indispensable to most students in this country. The translator's success in what must have been a very difficult task is worthy of special recognition.

An Essay on the Systematic Training of the Body. By C. H. Schaible, M.D., Ph. D., F.C.P. (Trübner and Co.) Written to commemorate the birth of Friedrich Jahn (whose portrait, vigorously etched by Herkomer, faces the title-page), Prof. Schaible's essay does not profess to give any detailed information on the subject of gymnastics. It consists of two parts: an historical sketch of the art, tracing its development from the ancient Egyptians and Persians to the present time; and a lecture on the benefits to be derived from systematic culture of the body. The latter was read at a meeting of the College of Preceptors five years ago, and is meant to call the attention of those responsible for the training of youth to the immense advantages of gymnastic exercises, conducted under the supervision of a skilled teacher. Prof. Schaible's views are not likely to meet with much opposition in a country like ours, where the athletic tends to predominate over the intellectual element in schools. But it is important that schoolmasters should be brought to see that the rude games of boyhood, excellent as they are in their way, form no real substitute for the complete and carefully-graduated discipline advocated by Dr. Schaible. This can only be secured by having a skilful teacher with suitable appliances at his disposal. It is singular that the good work done by Mr. Maclaren at Oxford should have found so few imitators; there is room in London for more gymnasia, and especially for a greater number of competent instructors than are to be

met with at present. If this essay helps to multiply them, it will have fulfilled its author's purpose and done a very useful work.

The Skull of the Crocodile. By L. C. Miall. (Macmillan and Co.) This is the first of a series of "Studies in Comparative Anatomy" designed for the use of students. As the author plunges at once in *medias res* without a word concerning the general plan or intention of his work, we cannot deal with the present instalment otherwise than as an independent monograph. Its fifty pages contain a full and clearly-written account of the morphology of the crocodilian skull, followed by an Appendix on its development, translated from Rathke's classical *Untersuchungen über die Entwicklung und den Körperbau der Krokodile*. A few diagrammatic illustrations would have made it more useful to the beginner. The paper and type are almost luxurious.

SCIENCE NOTES.

CHEMISTRY AND MINERALOGY.

The Crystallisation of Silicic Acid in the Dry Way.—In 1868 Vom Rath found in a specimen of trachyte a variety of silicic acid which both in form and density was distinguished from quartz; in fact, it was shown that silicic acid, like sulphur, arsenious acid, and antimonious acid, can crystallise in two distinct forms. Hautefeuille now finds (*Compt. rend.*, 1878, lxxvi., 1133 and 1194) that this compound can be crystallised artificially in the dry way in these two different forms. Rose, who was the first to prepare the acid in the crystallised condition, obtained it, by using salts of phosphoric acid, in the form of tridymite. Hautefeuille has now established the interesting fact that by the employment of tungstates in place of phosphates silicic acid may be obtained as desired, either in the form of quartz or of tridymite. If amorphous silicic acid and tungstate of soda be retained for a long time at the fusing-point of silver, and the tungstate be extracted from the fused product by water, the insoluble portion has the appearance of a crystallised sand which has within a few milligrammes the weight of the silica employed; that it is converted into tridymite is proved by the form and optical character of the crystals. By protracted heating larger crystals are formed. They have a specific gravity of 2.30, that of the natural crystals which Vom Rath examined, and which contained about 2 per cent. of metallic oxides being 2.32, 2.31, and 2.29. If a heat higher than 1,000° be applied, the crystalline plates dissolve in the tungstate and a silicate is formed which floats in the melted salt; while at less high temperatures, at 900° or lower, tridymite crystals separate. It is evident that the alkali of the tungstate attacks the silica and forms with it an alkaline silicate, tungstic acid being set free; as the temperature falls it again combines with the alkali, and the silicic acid is liberated in the crystalline form. The reaction appears to take place at lower temperatures than in the case where a phosphate is used. If the fused mass already referred to be retained at a lower temperature—nearer, in fact, to its melting-point—at about 750°, transparent elongated bodies are formed; if the heating be continued for several hundred hours double pyramids of quartz are noticed which become strongly coloured when viewed between Nicol's prisms. The crystallisation in this case was found to proceed slowly, the action being more rapid when the temperature rose and fell frequently between 800° and 950°. Each time the mass cooled tridymite was formed; as soon, however, as the temperature fell below 850° quartz crystals made their appearance. In one instance, where the heating was prolonged for two months, about equal quantities of silicic acid had crystallised as quartz and as tridymite. The specific gravity of the mixed crystals was 2.46, a number intermediate between those representing the density of tridymite (2.30) and of quartz

(2.65). After the greater part of the tridymite crystals had been mechanically separated by Thoulet's newly-discovered method the number rose to 2.61. Analysis showed the crystals to contain 0.003 of soda and a mere trace of tungstic acid.

Iodobromite.—The "Schöne Aussicht" mine at Dernbach, near Montabaur, in the province of Nassau, which during the last few years has yielded fine specimens of beudantite and crystallised scorodite, has, as we recently stated, again attracted the attention of mineralogists from the fact of Von Lasaulx having found there a mineral which is not only curious as being the first compound of silver met with in that locality, but is new to science, and of peculiar interest because it forms the first instance of the occurrence of this metal in nature in combination with the haloid elements—chlorine, bromine, and iodine. The composition of iodobromite, as he has termed it, is—

	Found.	Calculated.
Silver	59.96	60.88
Iodine	15.05	14.15
Bromine	17.30	17.18
Chlorine	7.09	7.79
	99.40	100.00

In the third column of the above table are given the percentage numbers corresponding with the formula 2 Ag (ClBr) + AgI, which appears to be that of the new mineral. Iodobromite occurs in small regular octahedra of a yellow colour, some inclining more to the greenish hue of olivine. The crystals have a close resemblance to those of the bromyrite of San Onofre near Zacatecas, Chañarillo, and Huelgot. They are malleable and sectile. None of the specimens of embolite (silver chloro-bromide) hitherto examined contain iodine. The iodides of sodium, zinc, &c., crystallise in the cubic system, and the fact of their being isomorphous with the corresponding chlorides and bromides of these metals points to the probability of the existence in nature of a silver iodide crystallised in the regular system. The silver iodide as yet met with has been found in hexagonal crystals closely according in their form with crystals of greenockite. O. Lehmann has recently prepared (*Zeitschrift für Krystall.*, 1877, I., 492) the iodide artificially in crystals which are regular. Von Lasaulx's discovery is of interest in its bearing on the isodimorphism of this group of salts (*Jahrbuch für Mineralogie*, 1878, 649).

Crystallised Zinc Oxide.—We some time since (ACADEMY, March 16, 1878, p. 240) directed attention to a paper by Brügelmann on the preparation of lime, strontia and baryta in the crystallised condition. Schüler so far back as 1853 obtained cadmium oxide in microscopic octahedra by heating the nitrate of that metal. Brügelmann has now (*Ann. Phys. Chim.*, iv., 283) found that when zinc nitrate is heated the oxide is left behind in the form of fine hemimorphous pyramids belonging to the hexagonal system. He recommends the ignition of 250 grammes of the nitrate in a large Meissen crucible, although crystals of the oxide are produced whether large or small quantities of the material are employed.

Iron Phosphide.—Percy observed that iron will not take up more than 8.4 per cent. of phosphorus when these substances are heated together. J. E. Stead, in a paper recently read before the Cleveland Institution of Engineers (*The Chemical News*, 1878, xxxviii., 14), states that he has obtained combinations of phosphorus varying between 6 and 27 per cent. The point of fusion of the compound is lowered with each addition of phosphorus until a substance containing from 10 to 12 per cent. of phosphorus is produced, after which each addition makes the compound less and less fusible. Iron phosphide containing 11 per cent. of phosphorus is quite fluid at a bright red heat; the compound with 25

per cent. is infusible at that temperature. If a partially-fused pig of Cleveland iron be broken the fractured surface "presents throughout glistering, apparently fluid portions, thoroughly interspersed with particles of metal which have not become fluid." Stead poured 1 cwt. of Cleveland iron into a mould, and when on cooling it had become viscous he applied great pressure to it by means of a hydraulic ram. Below are seen the composition of the iron itself (I.), and the last portions of fluid metal expressed from it (II.):—

	I.	II.
Iron . . .	93.125	90.122
Carbon . . .	3.000	1.750
Manganese . . .	0.355	0.288
Silicium . . .	1.630	0.790
Sulphur . . .	0.120	0.060
Phosphorus . . .	1.530	6.840
Titanium . . .	0.240	0.150
	100.000	100.000

The latter may be regarded as a mixture of iron phosphide and unaltered pig, and a calculation of the amount of the latter, based on the quantity of silicium present, shows the mixture to consist of 48.5 per cent. of pig iron and 51.5 per cent. of a phosphide composed of

Iron . . .	88.05
Phosphorus . . .	11.95
	100.00

A second similar experiment, made six months later, gave numbers which point to the fusible phosphide having the composition:

Iron . . .	88.26
Phosphorus . . .	11.74
	100.00

It appears, therefore, to possess a definite composition corresponding to the formula Fe_3P .

Allotropic Modifications of the Metals.—It has been shown by Schützenberger that by the electrolysis of a salt of copper the metal can be obtained in a form which as regards its physical and chemical properties is found to be a distinct allotropic modification of that element (see ACADEMY, July 13, 1878, p. 44). Further investigation has confirmed these results, and he now states (*Compt. rend.*, 1878, lxxxvi., 1397) that lead may be obtained in an allotropic modification which is distinguished from ordinary lead as regards its powers of undergoing oxidation. If the current of a Bunsen cell be conducted through a solution containing 10 per cent. of potash, with a positive electrode of lead and a negative plate of polished copper or gold, the two plates being about 3 or 4 cm. apart, the negative electrode is covered with a bluish-white lustrous deposit as soon as any lead oxide is dissolved in the bath. If the plate be now taken out, washed with lukewarm water and exposed to the air, the deposited layer soon disappears, and the colour of the metal forming the electrode is again seen. It appears as if the coating had actually evaporated, while it has, in fact, been converted into oxide of lead, which no longer hides the hue of the copper or gold on which it has been formed. During the operation hydrogen is set free at the negative pole, and the quantity of lead which is dissolved off the positive plate is greater than that deposited on the negative. If the latter quantity increase, the metal no longer forms a lustrous deposit, but a grey spongy coating, showing dendritic structure. If the deposited lead be washed with hot water, and dried *in vacuo*, it is in the form of powder, which after exposure to the air at ordinary temperature for less than an hour is converted into the yellow crystalline oxide. The electro-deposited copper always contains a little acetic acid and oxide, as, it should be remembered, Gore's "explosive antimony" always contains chlorine. When heated *in vacuo* to 450° the copper evolves 0.3 to 0.5 per cent. of condensable vapours, while hydrogen separates from the residue about 1.0 per cent. of oxygen. What may be the amount of the

hydrogen occluded by the electro-deposited copper it is not possible to determine, but it cannot exceed 0.03 per cent., and to the presence of so small a quantity we can hardly attribute the modified characters of the metal.

Dietrichite.—Von Schroeckinger has given this name to a new alum which occurs at Felsőbanya. The new mineral species, which appears to have been formed during the last fourteen years, has the composition indicated by the formula $\text{ZnSO}_4 + \text{Al}_2\text{O}_3 + 3\text{SO}_4 + 23\text{H}_2\text{O}$, the percentage composition being:—

Zinc oxide . . .	3.70
Iron protoxide . . .	3.11
Manganese oxide . . .	1.74
Magnesia . . .	0.33
Alumina . . .	10.92
Sulphuric acid . . .	35.94
Water . . .	44.48
	100.22

It has a fibrous structure, and occurs in tuft-like masses of a white or brownish-yellow colour. Moreover, it has a silky lustre, a vitriol-like taste, is easily soluble in water, and readily fuses in the blow-pipe flame (*Jahrbuch für Mineralogie*, 1878, 652).

Bravaisite.—In the coal deposits of Noyant, Dép. Allier, a peculiar material is met with which occurs associated with coal and bituminous schists, and presents the appearance of a slaty clay. According to Mallard (*Bull. de la Soc. Minéralogique de France*, 1878, No. 1) it is sometimes grey, sometimes of a greenish hue; and when examined under the microscope is found to be made up of crystalline fibre-like bodies which doubly refract light. They are attacked by acid, are readily fused, appear to crystallise in the rhombic system, and possess the following composition:—

Silicic acid . . .	51.40
Alumina . . .	18.90
Iron oxide . . .	4.00
Lime . . .	2.00
Magnesia . . .	3.30
Potash . . .	6.50
Water . . .	13.30
	99.40

Bravaisite appears to belong to the zeolite group, and to possess the composition represented by the formula $4.5\text{SiO}_2, \text{Al}_2\text{O}_3, \text{RO} + 4\text{H}_2\text{O}$.

Blue Colours from Manganese and Chromium.—By fusing any manganese compound, free from iron, with silicic acid and baryta, or a mixture of soda and lime, Bong finds that a blue colour is obtained, the intensity of which depends on the amount of manganese used; it is changed to green or violet by adding different quantities of alkali or silica. The silico-manganate is destroyed by reducing agents, but resists a temperature of 1100°. The author proposes to employ the reaction for the detection of traces of manganese in minerals. A blue colour which can withstand high temperature in presence of the materials employed in the manufacture of porcelain can be prepared by calcining 15 parts of boracic acid, 15 of alumina, 20 of manganese carbonate, and 2 of barium carbonate (*Bull. Soc. Chim.*, xxix., 199).

Cleveite.—This is an iron-black, lustreless, opaque mineral which has been found by Norden-skjöld in the felspar of Garta, near Aundal, associated with orthite, fergusonite, thorite, calcite, and uranium ochre. It contains 40.60 per cent. of uranium oxide, 23.07 per cent. of uranium protoxide, 10.92 per cent. of lead oxide, and nearly 10 per cent. of yttria and erbia, as well as 2.25 of cerium oxide, and 4.60 per cent. of thorina. These are the essential constituents of the new species, which crystallises in the regular system, and appears to be a new member of the spinel group (*Mineral. und Petrol. Mittheil.*, 1878, i., 289).

Mosandrum.—According to J. L. Smith a new element, to which he has given the above name, occurs in some of the native columbates. He refers to it in a paper published in July last in the *Compt. rend.* (1878, lxxxvi., 148), on the analysis of these minerals. He directs attention to the action of concentrated hydrofluoric acid on the samarskite and euxenite of North Carolina, which is as rapid and energetic as that of hydrochloric on calcspar. By the application to the heat of the water-bath the powdered mineral can be completely broken up in a few minutes. He finds that the earths of the yttria group present in these minerals consist of one-third erbia and two-thirds yttria. The group contains no cerium, but nearly 10 per cent. of thorina, a small quantity of oxide of didymium, and 3 per cent. of an earth which he believes to be new to science. He makes the atomic weight of the new earth 109, when he takes $\text{O} = 16$, those of oxide of cerium and lanthanum being 110, and of oxide of didymium 112, according to Marignac. The new oxide is stated to differ from the earths of the yttrium group as regards its reaction with potassium sulphate; from cerium oxide by its being soluble in very dilute nitric acid or in an alkaline solution through which chlorine has been conveyed; from didymium oxide by its colour as well as in other features, especially the absence of the characteristic absorption bands; and from lanthanum oxide by its colour, the crystalline form of the salts, &c. It appears that the discovery was communicated to the Academy of Sciences more than a year ago, and publicly announced at Philadelphia in May last year. Marignac, who can speak with authority on the question, does not find in any of the reactions quoted by the discoverer sufficient reason for distinguishing the earth in question from terbia. He finds that the sulphate of mosandrum can be redissolved in an excess of potassium sulphate. It is less soluble than yttria and erbia are; and this is, in fact, a characteristic of terbia, as pointed out long since by Delafontaine.

SANDBERGER has continued his examination of rocks and minerals for traces of the heavy metals, and has arrived at some interesting results (*Jahrbuch für Mineralogie*, 1878, 291). In a mica from the porphyritic basalt of the Laacher See he found copper, and in the rubellan (biotite) of Schima he detected the presence of copper, lead, cobalt, and antimony; while in another specimen of mica from the coarse-grained gneiss of Wolfbach and Vöhrenbach copper, cobalt, and antimony were very distinctly recognised. The basaltic hornblende which occurs associated with larger fragments of chromiferous diopside in the tufa of Mauenheim contains copper and cobalt. A specimen of pargasite (hornblende) out of granular limestone from Riga gave very marked indications of the presence of copper and cobalt. The presence of cobalt was, moreover, detected in the specular iron of Vesuvius, and of Eiterkopf, near Ochtersburg. Sandberger is of opinion that these observations may enable us to explain some of the more anomalous cases of mineral association and occurrence, such as that of erythrite in the granular limestone of Auerbach.

PROF. SVANBERG, of Upsala, the pupil, friend, and successor of Berzelius, died on July 16 last, in his seventy-third year.

ASTRONOMY.

Observations and Orbits of the Satellites of Mars.—In a paper sent out by the Naval Observatory of Washington, and which will probably form an appendix to the next volume of observations, Prof. Asaph Hall has communicated the reduced Washington observations of the satellites of Mars and the results of his calculations respecting their orbits. The series of observations of the outer satellite, Deimos, extends from August 11 to October 31, 1877; that of the inner satellite, Phobos, from August 17 to October 15. The

unfavourable weather during the month of October greatly prevented observing, no measures of Deimos being secured between October 15 and 31. On November 7 and 12 the satellites were looked for in vain, and after November 20 the search was given up. Since the series of observations procured at Washington are much more complete than any others, Prof. Hall decided to use them alone for computing the orbits, and afterwards to compare with the resulting elements all the other observations, and to deduce from each set the correction of the mean distances of the satellites. As the satellites were always in the glare of light that surrounded the planet, and were faint objects, the observations were made with difficulty; and, on account of the systematic errors of different observers, it seemed unwise to unite all the observations into one mass. In order to procure approximate circular elements of the orbits, the measures near the time of opposition were reduced to the distance unity, and a careful projection of them made, from which approximate values of the inclination and node and of the great axes of the orbits were found. The comparison of nearly corresponding observations gave values of the periods of revolution, and the longitudes at the epoch were deduced from some selected measures. With these approximate elements the places of the satellites were then computed for the times of all the observations, and the equations of condition were formed for correcting the assumed elements. The formulae employed by Prof. Hall in these computations are needlessly complicated. Since the observations give directly position-angles and distances, or polar co-ordinates, there seems to be no good reason for proceeding in the computations by the circuitous method of first using rectangular co-ordinates, when the employment of polar co-ordinates leads to the results more directly and occasions considerably less labour, especially in computing the differential coefficients in the equations of condition. Of the corrected elements which Prof. Hall has deduced from all the Washington observations, it may be of interest to see the following quoted:—

	Deimos	Phobos
Period of Revolution	1.262429 day	0.3189244 day
	= 30h. 17m. 53.86s.	= 7h. 39m. 15.07s.
Semi-axis at dist. 1.	32".354	12".953
Inclination } equator	35° 38'.7	36° 47'.1
Node }	48° 5'.7	47° 13'.2
Eccentricity	0.00574	0.03208

The probable uncertainty of the period of Deimos amounts to nearly one second, and of that of Phobos to a little more than one second of time. Considering the difficulty of bisecting accurately so large a disc as that of Mars in the opposition of 1877, when the apparent diameter of the planet was about 25", and considering the faintness of the satellites, which made it necessary in most of the observations to bring the planet into the field of view and then to put it out by sliding the eyepiece, and in this way to obtain a bisection of both planet and satellite, the probable errors of the observations, amounting to 0".39 in the case of Deimos, and to 0".41 in that of Phobos, may be considered satisfactory. The largest residual errors occur in the equations for Deimos on Aug. 17, and amount to 2".1 in the measured distance, and to 2".4 in the direction perpendicular to it. But though there were some causes for distrusting the observations made in the morning twilight, Prof. Hall has preferred not to reject them. The values of the mass of Mars which the measures of the two satellites furnish are in fair agreement, the final value being 1 : 3093500 of the mass of the Sun. This value is considerably smaller than the last one adopted by Leverrier, 1 : 2812526, and lies about midway between the value 1 : 2994790 previously deduced by Leverrier and the value 1 : 3200900 determined some thirty years ago by Hansen and Olufsen from their investigation of the apparent perturbations produced by Mars in the motion of the Earth. Next to the Washington observations of the two

satellites the most extensive series have been procured with the 15-inch Merz refractor of the Harvard College Observatory at Cambridge, Massachusetts, by Mr. Waldo, and with the 12-inch Clark refractor of the Morrison Observatory at Glasgow, Missouri, by Mr. Pritchett. No measures of the inner satellite appear to have been made in Europe. Differences of right ascension and position-angles of Deimos have been observed on five nights at Pulcowa by Mr. Wagner; and some isolated measures have been taken at Paris, at Greenwich, and also at Oxford. Two private observers have been more successful—Mr. Common with an 18-inch Calver reflector, at Ealing, and Dr. Wentworth Erck at Sherrington, Bray, Ireland. Prof. Hall calls attention to the curious fact that while the satellite was not seen with the great Melbourne reflector of four feet diameter, at a zenith-distance of only 25°, it was seen by Dr. Erck with a Clark refractor of seven and a-half inches' aperture, at a zenith-distance of 66°. The several estimations of the magnitude of the outer satellite indicate that when free from the glare of the planet, it would appear at its elongations, near the time of opposition, of the twelfth magnitude. The inner satellite seems to be brighter than the outer one by perhaps half a magnitude or more. As both satellites were observed with ease on October 15, 1877, with the Washington refractor, it is probable that they will be visible again in the same instrument during the next opposition from October 10 to November 29, 1879. Accordingly Prof. Hall furnishes data for the computation of ephemerides of the approximate places of the two satellites during this interval. It may be here noted that the approximate coincidence of the planes of the orbits of both satellites with the equator of Mars will probably turn out to be closer than a comparison of Hall's determination of their inclinations and nodes with the corresponding values of the planet's equator (inclination 39° 44'.3, and longitude of node 47° 55'.6, for August 1877) indicates. The assumed position of the equator of Mars in reference to the celestial equator is derived from the scanty observations of Bessel made more than forty years ago with scarcely adequate means. During these forty years observers have failed to furnish trustworthy observations for correcting or improving our knowledge of that position, and it is only during the planet's opposition of 1877 that some of the requisite observations have at last been made. Prof. Hall, at Washington, and Prof. Schiaparelli, at Milan, have published measures of the position-angle of the centre of the bright southern polar spot; and both series of observations, though they do not agree as well as might be desirable, indicate that the assumed inclination of the plane of the equator of Mars requires to be diminished considerably. Observations made during one opposition only are, however, obviously inadequate to furnish the data requisite for correcting the values of both elements, inclination and node, and the observations must be extended over several succeeding oppositions, if the position of the equator of Mars is at last to be satisfactorily determined.

FOUR more minor planets have been discovered lately within a fortnight: No. 189 on September 18, by Prof. Peters, at the Observatory of Hamilton College, Clinton, New York; No. 190 by Prof. Watson, at Ann Arbor, Michigan; No. 191 on September 30, and No. 192 on October 2, both again by Peters, who for some years past has been the most successful planet-hunter, his last discovery raising the number of his unanticipated discoveries to thirty-two. This last planet is announced to be of the ninth magnitude, and is on that account noteworthy, since such a bright planet has not been among the newly-found ones for some years. The planet No. 188, discovered by Peters on June 26, has received the name Menippe.

PHILOLOGY.

In the *Zeitschrift für die Oesterreichischen Gymnasien* (1878, part 5), G. Hofmann argues that the eclipse of the planet Mars by the moon mentioned by Aristotle, *De Caelo*, ii., 12, took place, not, as Kepler thought, on April 4, but on May 4, B.C. 357. A. Ludwich begins some notes on the Greek Anthology, which are continued in the two following numbers. F. Maixner discusses the number of books written by the annalist Cn. Gellius. A review of Madvig's new edition of the *Emendationes Livianae* by Gitlbauer deserves notice, as the author defends at length the position that many supposed mistakes in the older Latin MSS. are due to a hitherto unrecognised system of abbreviation. In the following number there are notes on Musaeus by Rzach and Klouček, and good reviews by Rzach of Flach's third edition of Götting's Hesiod, by Gomperz of Kaibel's *Epigrammata Graeca*, by J. Müller of Heraeus' school Tacitus, and by Schweizer-Sidler of Penka's *Nominalflexion der Indogermanischen Sprachen*. The following number contains nothing remarkable.

THE *Neue Jahrbücher* (vol. cxvii. and cxviii., part 7) contains an interesting paper by R. Hansen on the sources of the *chorographia* of Pomponius Mela; an ingenious essay by Blass on the meaning of *ἀντιπῶς* in Xenophon; a discussion by A. Höck on the functions of the Council in the second Athenian Confederacy; a defence by Benicken of his views on the twelfth *Iliad*; and by Brugman of his theory of the reflexive pronoun as used in Homer. K. Frey contends that the *protagonistes* in the *Antigone* was not Sophocles, but Creon; and Müller Strübing discusses a passage in Xenophon (?) on the Spartan constitution. In the following number there are two important reviews, by Bergk of Schmidt's collection of Cyprian inscriptions, and by Römer of the third and fourth volumes of Dindorf's *Homeric Scholia*. Thalheim has notes on Lysias, and Sommerbrodt on Lucian. In the educational section of the first of these numbers W. Fries concludes his essay on the elementary teaching of Latin in schools, and A. Rieder takes up the question of religious instruction in the upper classes of the *Gymnasium*. In the following number the anonymous author of *Noctes Scholasticae* discusses the terms in which philology is best defined.

MEETINGS OF SOCIETIES.

ENTOMOLOGICAL SOCIETY.—(Wednesday, October 2.)

H. W. BATES, Esq., F.L.S., F.Z.S., President, in the Chair. With reference to the statement of Mr. F. Smith at the last meeting of the Society, to the effect that the Linnean collection of insects contained in the apartments of the Linnean Society had fallen into a state of complete neglect, Mr. McLachlan read a Report on the result of an examination he had since made of that collection. Mr. McLachlan considered that the collection was now in the same condition as it had been for probably a quarter of a century, and that the charge of neglect could not be sustained. Mr. Stainton fully corroborated this view, and stated that from a recent examination of the Lepidopterous portion of the collection, he had been unable to detect any appreciable deterioration in it since the year 1848, when he first had occasion to consult it.—Mr. Jenner Weir exhibited specimens of *Hipparchia semele* from various localities, showing a tendency to vary in colour on the under side, in accordance with the nature of the soil of the district in which the specimen had been taken.—Mr. McLachlan exhibited the eggs and young larvae of *Ascalaphus longicornis*, found by M. E. L. Ragonot in the Forest of Lardy, apparently the northern limit of distribution of the species. Mr. McLachlan also exhibited on behalf of Mr. Edwin Birchall an example of *Heliothis scutosa*, captured by Mr. Campbell in the north of co. Donegal, Ireland.—Mr. Rutherford exhibited and communicated a description of a new species of Cetonidae from Mount Camarons. Mr. Rutherford also exhibited a specimen of *Romaleosoma ruspina*, which was curiously and symmetrically destitute of scales.—

Mr. Champion exhibited specimens of *Amara infima* taken at Cobham, Surrey.—Mr. Forbes exhibited a collection of insects from Switzerland.—Mr. Wood Mason read a note "On a Saltatorial *Mantis*," and exhibited a specimen of the insect, which had been captured on the banks of the Tagus. He also read notes "On the Hatching Period of Mantidae in Eastern Bengal," and "On the Presence of Stridulating Apparatus in certain Mantidae." Mr. Wood Mason also stated that he had discovered a remarkable case of viviparity in an orthopterous insect, *Panethia javanica*, a cockroach inhabiting the tropical forests of Southern Asia and Australia.

NEW SHAKSPEARE SOCIETY.—(Friday, October 11.)

F. J. FURNIVALL, Esq., Director, in the Chair. After congratulating the members on the opening of their sixth session at this the forty-fifth meeting of the society, and the firm hold that their purpose—the chronological and rational study of Shakspeare—had now got on the public mind, the chairman read the first paper—"Notes by Prof. Ruskin on the word *fret* in *Julius Caesar*, II., i., 103-4:—

'yon grey lines

That *fret* the clouds are messengers of day."

Fret means primarily the rippling of the cloud—as sea by wind—secondarily, the breaking it asunder for light to come through. It implies a certain degree of vexation, some dissolution, much order, and extreme beauty. The reader should have seen "Day-break," and think what is broken, and by what. The cloud of night is broken up, by Day, which breaks out, breaks in, as from heaven to earth, with a breach in the cloud wall of it. The thing that the Day breaks up is partly a garment *rent*, the blanket of the dark torn to be peeped through. Thence one passes to the moth *fretting* a garment, to the *fringe* of breakers and foam; and then, with the new idea of order and time, to Katherine's *frets*, auriferous and frosted-gold, the *plighted* clouds, &c.; this to get the real compass of the word. Mr. Sanjo of Japan, Mr. E. Rose, and Mr. Hetherington described the early dawns they had seen, which bore out Shakspeare's and Mr. Ruskin's descriptions of the grey light bursting through ragged gashes in the clouds; and Mr. Harrison instanced the parallel lines in *Rom. and Jul.*, III., v., 7-8:—

"look, love, what envious streaks

Do lace the severing clouds in yonder east,"

where the streaks of light—grey light, too: "yon grey," l. 19—are not like lace on the clouds, but behind and bursting through the crevices that the severing clouds leave between them, ragged-edged, fretted like lace. In colour, form, fact, the two passages correspond with nature.—2. Mr. F. D. Matthew then read a paper by Mr. J. W. Mills, B.A., of Clifton, on the anachronisms in the *Winter's Tale*, dwelling chiefly on the contrast between the actual classical games and life in ancient Sicily with the English ones described by Shakspeare, and also recapitulating the details of the delightful medley of Puritans and Apollo, the Oracle and Giulio Romano, &c., that we all know so well. These Mr. Mills justified, not only by Shakspeare's having borrowed them from a Cambridge M.A. of the time, Robert Greene, but by the necessity of his play's being appreciated by the London audience of his day, to whom classical customs, &c., would have been so much Greek.—3. Mr. Furnivall then read Mr. Walford D. Selby's extracts from the Lord Chamberlain's Records, giving the names of James I.'s fifteen players at his death, and Charles I.'s eight comedians on his ascending the throne, with a note showing that Shakspeare, in March, 1604, had not four yards of the better scarlet cloth for his robe, but only four of the commoner red cloth.—4. Mr. W. G. Overend's results from his searches in the Record Office as to the site of *The Theatre*—Burbage's, built 1576-7, pulled down 1598-9, and its materials removed to Bankside, Southwark, to build the *Globe Theatre* in 1599—were read by Mr. Furnivall. Mr. Overend, taking, as Mr. Halliwell did, Braun's and Aggas's maps, puts *The Theatre* at the south-eastern corner of the plot of ground behind the houses west of the word *Shordiche* in Aggas's map, and east of the man walking with a spade on his shoulder. And "taking into account the Theatre, surrounded by nightsoil, a stable, sewers, and a horsepond, the letters of the Privy Council, prohibiting plays there during the summer,

for fear of sickness, do not appear unreasonable." Such was the spot in which the fairydom of the *Midsummer Night's Dream*, Portia, and Falstaff were probably first produced.

FINE ART.

Die Mosaiken von Ravenna: Beitrag zu einer kritischen Geschichte der altchristlichen Malerei. Von Dr. Jean Paul Richter. (Wien: Braumüller.)

EARLY Christian painting is a subject respecting which the views of historians and critics have undergone remarkable changes of late years. Considered for a time as an art which took its rise in Italy at the period of the first religious persecutions, Christian painting was looked upon as a creation peculiar to a new form of religion. Original in itself, capable of development, stronger as it grew, it perhaps became stagnant in the Dark Ages, but it subsequently progressed under Cimabue and Giotto, and attained perfection under Raphael and Fra Bartolommeo. That remnants of classicism were traceable in Catacomb pictures in which the antique Orpheus was converted into the Good Shepherd of the Bible was admitted. But the idea of a progressive Christian art from the second to the sixteenth century was not the less maintained; and, in spite of the well-known barbarism of the tenth and eleventh centuries, it was held that Giotto's style was based on the earlier Christian.

The latest historians of Italian painting who began their labours with the study of Cimabue were soon led by mere force of circumstances to enquire into the pictorial productions of the age immediately preceding. They found that, while art advanced in an ascending ratio from the twelfth to the sixteenth century, it followed an exactly contrary course from the fourth to the twelfth century. Comparatively developed among the first Christians, it gradually decayed under their successors. And the dearth of examples became at last so great that Vasari was unable to trace Italian painting beyond the time of Cimabue. What Christian art once had been, and why it followed a course so curiously inverted, was only made evident by a backward search into the darkness of the Middle Ages. It then appeared that the first Christian painters had inherited the traditions of the antique from the poorer craftsmen of the declining empire, but failed to bequeath them fully to their more degenerate successors. Antique art, which had decayed under the emperors, fell under the Popes, and painting only revived in the thirteenth century, when artists resumed the study of nature and the antique.

We should have thought it unnecessary to mention these facts but that Dr. Richter, in the essay now before us, thinks fit to discuss and establish them anew; and it is only fair to previous occupants of this field of history to note that they had been discovered before. Apart from these considerations, Dr. Richter's essay is a welcome addition to the literature of Christian art; and, though he modestly calls it a contribution, we may add that it constitutes a valuable increase to our knowledge, especially of archaeology. Though Ravenna

has been visited by many who have devoted time and attention to its monuments, it never had a more curious and indefatigable antiquary within its walls, or one better fitted by his previous experience to extract from the ruins all that they could yield. He is the more able to judge of the comparative value of certain forms of research as, being familiar with the ways of German universities, which we might do well to look into and take to heart, he has made preliminary studies and excursions in Asia, Turkey, and Greece, which enabled him to know what Christian painters and mosaists did in other lands than Italy. Not only does he describe and comment on the pictures of the mosaists of Ravenna; he also treats with decisive knowledge of the costumes and furniture of their compositions, and minutely describes the subjects and their accessories, as well as the emblems and ornaments by which they are surrounded. He is conscientious in historical research; and, though he has failed to discover the names of any artists, he has added something to our store of dates. His suggestion that one of the mosaics of the chapel of Galla Placidia represents St. Lawrence with the symbol of his martyrdom, rather than Christ preparing to burn the heretical works of the Arians, though not new to the writer of these lines, appears for the first time in print, and if supported by stronger arguments than those here adduced will be worthy of serious attention. His treatment of the mosaics of Sant' Appollinare Nuovo, though fair in many respects, alone gives occasion for controversy. When he says that the subjects do not conscientiously illustrate the text of the Bible, his statement, though true in some cases, is not so in all, and we should have liked to see him notice the exceptions. He carefully observes the difference of type between the Christ of the Miracles and the Christ of the Passion in Sant' Appollinare Nuovo. The reasons which he assigns for this difference are not to our mind convincing; it is rather a wild theory to lay down that because Christ in the Passion scenes overtops all the persons near Him, while His oval face and long fair hair contrast with the curt-shorn heads of the suite and spectators, we should acknowledge the type "as the Germanic ideal of the Saviour of the Goths." But one feature, and not a bad one, of German criticism of things Italian is that it often exaggerates Germanic influence on the art of Italy.

Dr. Richter's book is probably a diploma essay. Notwithstanding its minuteness of exposition, it will be read with pleasure by all such as are interested in the art and archaeology of Ravenna. J. A. CROWE.

THE FOURTEENTH VOLUME OF "L'ART."

THE fourteenth volume of that truly wonderful art-journal *L'Art* has just been completed. We own that when this splendid Review was first issued we had little hope of its continuance, for it scarcely seemed probable that there would be found a public sufficiently cultured in art to appreciate its merits and ensure its success. Either we belied the public taste, however, or else *L'Art*, by offering it continually the best-prepared dishes, has raised it to a higher standard.

The success of *L'Art* is indeed a source of satis-

faction, not only to those immediately interested, but to all lovers of art, who find in it a sign of a higher appreciation than formerly prevailed of things artistic, or of "art-stuff," as Dürer calls it.

There is certainly plenty of good and varied "art-stuff" in the present volume, though it has a more special character than its predecessors, dealing as it does almost exclusively with the Salon and the Universal Exhibition. There are other etchings, however, offered to us beside those from pictures in these exhibitions: as, for instance, *Une Lecture chez Diderot*, etched by Mongin from the admirable picture by Meissonier in the collection of the Baron Edmond de Rothschild; *La Barque*, etched by Chauvel after Jules Dupré; *Eléphants d'Afrique*, etched by Gauchet from the painting in the Luxembourg by De Tournemine; and one English picture, P. R. Morris's *First Communion*, exhibited this year in the Academy and cleverly etched by Lalauze. Of the illustrations from the Salon and Universal Exhibition the most remarkable are Didier's engraving from Henner's picture *La Madeleine*; Salmon's etching from Bertrand's *La Mort de Virginie*; an excellent etching by Ramus from Henriette Browne's *Coptic Poet*; and Léopold Flameng's splendid rendering of François Flameng's portrait of Mme. —. Beside these illustrations *hors texte*, the artists' sketches for their pictures, which have been given without stint in the text, have made this volume a valuable record of the art exhibited in Paris this summer. French art naturally assumes the first place, but we may hope that the Royal Academy and Grosvenor Gallery exhibitions will have their turn in the next volume. The articles on the exhibition building by M. Viollet-le-Duc, before noticed in the ACADEMY, are finished in this volume, and will be likely to give it an especial interest to architects.

M. M. HEATON.

LOAN EXHIBITION OF PICTURES AT THE TUILERIES.

(First Notice.—Early Masters.)

IN the Pavillon de Flore at the Tuileries there has been on view, since the middle of August, a loan exhibition of ancient and modern pictures, the first of a series, the profits of which are to go toward the establishment of a new Museum of Decorative Art recently founded, and now in course of formation under the direction of a committee of private gentlemen, artists, and manufacturers, with a view to the education of art-workmen rather than to the mere gratification of the general public.

The pictures, 322 in number, have been lent by M. Gustave Rothan, the Baron E. de Beurnonville, the Marquis de Biencourt, M. E. André, and other private collectors in Paris. The catalogue, tastily printed, gives the names of the artists to whom the pictures are attributed by their possessors, the date and place of their birth and death, school to which they belong, subject and size of picture, and name of present and occasionally of previous owners.

To Antonello of Messina is here ascribed an excellent small portrait (1) by a Netherlandish artist of the latter end of the fifteenth century, representing a young man with dark hair and a slight moustachio, seen nearly full face, and looking upwards. On the dark background to the left of the figure is shown a stone column with a carved capital.

Under the name of Hugo van der Goes is exhibited an altar-piece on panel (116), in all probability the joint work of Gerard David and Joachim Patenier,* painted between 1499 and

* There is no documentary evidence to prove that Patenier painted the landscape backgrounds of any of David's pictures. So long ago as 1861 I expressed the opinion that Patenier was the pupil of the then unknown author of the triptych of the Baptism, in the Museum of Bruges (Catalogue, pp. 59-66). In 1863 I had arrived at the conviction that the land-

scape and figures were not by the same hand. Later on I discovered that David went to Antwerp in 1515, was inscribed as master-painter in the register of St. Luke's guild, and that, curiously enough, the next name on the roll was that of Joachim Patenier. The latter artist staid at Antwerp; David returned to Bruges; but from that day until his death in 1523, the background of his pictures have a character altogether different. See for fuller details *Le Beffroi*, vol. iii., pp. 338-342.

This coat of arms and the cantor's staff, even without any documentary evidence, sufficiently establish the origin of this picture, and show how little reliance is to be placed on the certificates of origin given by picture-dealers. I have long had a clue to the whereabouts of this altar-piece, and unless I am much mistaken it has never travelled further south than Paris. It would be interesting to know who Mr. Edward O' was; and how the author of the catalogue of the sale of his (?) collection came to certify that this picture was painted by Hugo van der Goes for the chapel of the Marchese Giustiniani. *La parole est à M. Gauchet.*

1511 for Richard de Visch van der Capelle, canon and cantor of the collegiate church of St. Donatian at Bruges from 1463 until his death in 1511. This picture adorned the altar of St. Catherine in St. Donatian's church until 1793. It was seen there in 1665 by De Monconys, who considered it little inferior to the Van der Paele altar-piece by John van Eyck now in the Museum at Bruges.

The scene is laid in a portico supported by two columns of reddish marble of which the shafts only are here shown. Between these hangs a cloth of honour of gold and dark-blue brocade, in front of which on a metal faldstool covered with scarlet drapery is seated the Madonna. She wears a plain, dark-blue dress gathered in at the neck and lined with grey fur, and an ample blue mantle bordered with light-gold embroidery. Her long, wavy hair falls in masses over her shoulders, and is kept in its place by a double band of pearls. Above her head is suspended a rich jewel set with precious stones and pearls. With clasped hands she supports the Infant Christ, who, enveloped from the waist downwards in a fine cambric napkin, is seated on her right knee. In His left hand He holds a coral rosary hanging from His right shoulder, and at the same time is leaning forward to give the mystic ring to St. Catherine, who advances with bended knee to receive it. She is splendidly attired in a dress of crimson-and-gold brocade lined with ermine, and wears a richly-jewelled crown. On her left, on the ground, are the instruments of her martyrdom—the broken wheel and the sword. On her right, in the foreground, kneels her votary, Richard van der Capelle, in furred cassock and full-sleeved lawn surplice, with an almuze over his left arm. On the ground, in front of him, lies his cantor's staff, a *tau* surmounted by a group representing the Most Holy Trinity adored by a monk and a cardinal, one of the two staves used on solemn festivals and given to the church by Canon Nicholas van Bouchout in 1338. Beside the staff are a breviary with gold clasps and blue velvet cover, and a biretta. In front reposes a greyhound with a collar of bells and the canon's coat of arms, argent, semée of crosses trellées, at the feet fitted, two barbels haurient adorsed, all sable, in chief an inescutcheon or, a chevron gules.* On the left of the Madonna are seated St. Barbara and St. Mary Magdalene: the one, meditating on the contents of a book which she holds in both hands, wears her emblematic tower as an ornament in the front of her crown; the other holds her attribute, the vase of precious ointment, on her lap. Between the columns and the throne are an iris and a white lily in flower; beyond is a lovely garden, separated by a barrier and pathway from a vineyard shut in by a brick wall. On the right is an angel gathering a bunch of grapes; from the pathway a little to the left of the centre St. Anthony contemplates the scene while leaning on the barrier. Beyond the wall, on the right, are some pretty bits of domestic architecture, which,

though not exactly like any buildings now remaining, remind one immediately of Bruges. On the left are a palace and an unfinished octagonal tower, bearing reference to the legend of St. Barbara.

This is in every way a remarkable picture, although unfortunately some portions have suffered from an apparently recent restoration. The canon's intelligent head is admirably modelled and painted. The figure of St. Catherine is executed with rare perfection. The jewellery, stuffs, and draperies are all rendered with David's usual skill; while the background, with its rich vegetation, vigorously-coloured trees, and picturesque buildings, is fully equal to those of the triptych of the Baptism at Bruges and of the wing in our National Gallery, the donor of which, Bernardino de Salviatis, was the executor of Richard de Visch's will. I should also add that the figures of St. Barbara in this and the Rouen altar-piece are evidently painted from the same model.

M. de Beurnonville also lends two portraits attributed on insufficient grounds to Hans Memling. The one (178) is that of a young lady, her face seen in three-quarters turned to the right, her hands resting one on the other on a sill in front; she wears, over a habit shirt of cambric fastened with a pin, a scarlet breast-piece and a brown dress, with a border of black-flowered silk, confined at the waist by a band of dark violet; her rich head-dress is partly concealed by a cambric veil; the background is dark blue. The other (179) is the bust of a nobleman turned to the left, wearing a necklace of enamelled roses alternating with the letter S traversed by a sword. To the De Beurnonville collection also belongs a so-called portrait of Margaret of Austria by Mostaert (189), which is really a fine figure of the Persian Sibyl, represented holding with both hands an open book; she wears a crimson velvet dress, with a leopard's skin for a mantle, and a white linen head-dress with a coronet. In front, at the foot of the panel, is the inscription—SIBILLA . PERSICA . GREMIVM . VIRGINIS . ERIT . SALVS . GENTIUM . ET . IN . VISIT. An interesting St. Mary Magdalene (209), holding the vase of ointment in her right hand, belonging to the Marquis de Biencourt, is certainly not a portrait of Mary (Margaret is, we suppose, a printer's error) of Burgundy by Wohlgemuth. No. 304, belonging to the same nobleman, is a genuine half-length portrait of Philip l'Assuré, Duke of Burgundy, taken towards the end of his reign. He is represented turned towards the left, wearing a furred robe and holding a partly unrolled charter with pendant seal, his head covered with the usual ugly black bonnet, the long band of which hangs down in front on the right. The background is a greenish blue.

The well-modelled portrait of Philip the Handsome (305), lent by M. de Beurnonville, represents him turned to the left, three-quarters face, wearing a fine plaited cambric shirt bordered with gold embroidery, a scarlet dress and mantle lined with leopard's skin, and a scarlet hat, the broad up-turned brim of which is adorned with a medal of St. Andrew seated. In his left hand, alone visible, he holds a sceptre surmounted by four figures standing back to back. Round his neck is the collar of the Golden Fleece. The background is formed by a light green drapery, with a darker border of the same colour. The interesting *Circumcision* (303), from the same collection, is not a Bruges picture at all. The figures, indeed, show that their author had come under the influence of the Netherlandish school; but the architecture and stained glass of the edifice in which the scene takes place, and the technical treatment of the whole, clearly point to the school of Cologne. The Virgin Mother's face has a sweet expression, and is well modelled; while the carved capitals, representing scenes from the Creation to the sin of Ham, are admirably rendered.

Having thus mentioned all the earlier pictures of note, I abandon the description of the works of later masters to the more competent pen of my friend, Dr. Richter. W. H. JAMES WEALE.

NOTES ON ART AND ARCHAEOLOGY.

THERE has been considerable talk in France concerning important changes which it was supposed were likely to be made this year in the administration of the Fine Arts, but these changes seem to have resolved themselves merely into a few decrees, published by the *Journal Officiel*, which make little alteration, and certainly do not constitute any important reforms. The most noteworthy is the appointment of the eminent sculptor M. Eugène Guillaume, who was already Director of Fine Arts, to be Director-General. He will now have absolute authority over the service of the museums and the other establishments placed under his orders. It is hoped that by this means a greater unity will prevail in the administration. The other decrees relate to various small modifications of little interest.

THE ancient chapel of the Ecole des Beaux-Arts, which, as we have before stated, has lately been magnificently restored and converted into an historical museum, was opened about a fortnight ago by the Minister of Public Instruction and M. Guillaume, the new Director-General of Fine Arts. The principal treasure in this ancient chapel is a very fine copy in oils of Michelangelo's *Last Judgment*, painted by Sigalon, of almost the same size as the original. Beside this there are a number of casts taken from the finest statues and other sculptures executed by the great masters of the Renaissance; indeed, the new museum is chiefly one of casts.

THE *Chronique des Arts* is informed that M. le Baron Adolphe de Rothschild has bought the chief part of the celebrated collection of works of art made by M. Onghena of Ghent.

AN interesting lecture was given at the Trocadéro last week, by the eminent French architect M. Paul Sedille, on the subject of the employment of polychrome in architecture. The lecturer urged that although the climate of Northern Europe was injurious to fresco, as seen in the disastrous attempts at Munich, there was no reason why terra-cotta and mosaic decorations should not be employed, and he strongly recommended the use of these materials to his audience, which was composed for the most part of architects and other artists.

THE *Portfolio* this month offers an etching by L. Lowenstam, from a picture by Alma Tadema, called *The Silent Counsellor*, wherein a youth lying along a stone bench gazes enquiringly into the eyes of a beautiful stone sphinx, and, as it would seem, really awakens some response in the impassive oracle, for the eyes of the sphinx are apparently turned in his direction. Mr. R. L. Stevenson in his "Notes on Edinburgh" deals with "Greyfriars," and an etching is given of this picturesque city graveyard, so rich in its associations with Covenanters. Mr. B. Atkinson, arriving at the Schools of Central Germany, discourses on Philipp Veit, the former Director of the Städels-Institute, whose death at the age of eighty-four we noticed last year, and on Eduard Steinle, the present Director of that excellent institution. All that he tells us concerning the lives of the great German masters we are glad to learn; but most of his readers will be likely to feel relief at hearing that "opportunity has not occurred of stating certain metaphysical formulæ which underlie high art in Germany," for, with all respect to Mr. Atkinson, it is difficult to avoid ranking him among those "other metaphysicians" he mentions, who, "eschewing the serenity of the 'pure reason,' prefer hazy dreamland."

THE Papal Archaeological Academy will shortly resume its sittings. It has been closed for some time in consequence of political circumstances, but Leo XIII. has now granted permission for its resumption under the direction of Cardinal di Pietro. Beside the study of classical antiquities, to which the Academy formerly confined itself, it is now to turn its attention chiefly to the Middle

Ages. Meetings are to be held in the house of Cardinal di Pietro until a fitting locale is found for the society.

THE Historisch-Antiquarische Verein of Winterthur will shortly open an exhibition of archaeological and ethnographical articles in the new Gewerbe-Museum. Three divisions will be allotted to the products of the "Gothic," "Renaissance," and "Barocco" periods; a fourth will be devoted to artistic pottery, which flourished in Winterthur from the fifteenth to the eighteenth century.

As is known, certain fragments of the bronze monument brought here by Mr. Rassam from Balawat had previously found their way into the possession of M. Schlumberger, by whom they were exhibited in the Trocadéro. They are now published by a photographic process in the last number of the *Gazette Archéologique* of Paris, with an explanatory article by M. François Lenormant, who reads the inscriptions as recording victories of Salmanassar II., not Assur-nazir-pal, as was read by the Assyrian scholars in this country. It is singular that such differences of interpretation should be possible when the letters are clear enough. Another interesting article in this number of the *Gazette* is one by M. Mansell on the Chaldean-Babylonian traditions of the Creation. Among other papers is one by the Abbé Martigny on a Christian mosaic discovered at Sens, representing, as seen in the engraving, two stags drinking out of a vase filled with water, and having an inscription of which several letters are broken away—it reads: "Sicut cervus desiderat ad fontes aquarum ita desiderat anima mea ad te Deus." Another article in the same number reproduces several of the engraved cylinders and gems found at Curium by Cesnola, and gives some new explanations.

In the new number of the *Bullettino di Corrispondenza Archeologica* M. Helbig continues his account of the excavations at Corneto (Tarquinii), and describes also a fragment of a vase illustrating the legend of Prokne and Philomela killing the boy Itys, whose name remains on the fragment. M. von Duhn records the finding of a vase at Orvieto inscribed with the name of the well-known vase-painter Amasis.

THE STAGE.

FRENCH THEATRES DURING THE EXHIBITION.

A UNIVERSAL Exhibition does not promote the best interests of the drama. Managers know perfectly well that strangers to Paris must go somewhere in the evening, and that it matters very little what piece is played before them. The object of foreigners is to kill time; of the French, to be able to say that they have visited a particular theatre, or seen a particular artist. It must be remembered that thousands of provincials have been brought to Paris by this year's Show who have probably never been there before; persons of strange dress and uncouth speech, who have been saving money ever since the Exhibition was first projected, and are now prepared to spend it lavishly. "What is the use of mounting a new piece for them?" say the managers. "The Parisians are all away—let us do as one of our fraternity did in About's *Madelon*, who desired his authors to produce him a piece with 'le moins de dialogue possible, et surtout, mes amis, point d'esprit!'" I myself heard the following conversation at the box-office of the Théâtre Français. They were going to play *Le Chandelier*, by Alfred de Musset. A French gentleman came in, and, addressing the *dame de la location*, said, "Madame, qu'est que c'est que *le Chandelier*? Est-ce une comédie?" "Oui, Monsieur." "De qui, Madame?" "Monsieur, c'est d'Alfred de Musset." "Est-ce un bon spectacle?" "Oui, Monsieur." Fortified by these various assurances, the provincial took a stall. Let us hope he did not regret the use to which he had put his money.

So the Théâtre de la Porte St.-Martin has revived *La Tour du Monde en 80 Jours*, with five real lions at liberty (at least so say the bills); the Châtelet, *Les Sept Châteaux du Diable*; the Gaité, *Orphée aux Enfers*, all pieces which certainly do not err on the side of too much wit. The Théâtre Historique fans the flame of patriotism with *Marceau, ou les Enfants de la République*, a drama fifty years old at least, full of grand sentiments and volleys of musketry, the one as real as the other; and the Palais Royal boldly ridicules the very people who fill the house, with the delightful old farce *La Cagnotte*, in which the mishaps of provincials in the capital are so amusingly described.

As to music, the Opera, until the production of *Polyeucte*, rang the changes on *Faust*, *Le Prophète*, and *Hamlet*, all, I am sorry to say, executed in a very slovenly manner; the Opéra Comique on *Mignon*, *Le Pré aux Clercs*, and *L'Etoile du Nord*; while *Nimiche*, *Le Petit Duc*, and *Les Cloches de Corneville*, will certainly see the Exhibition out, even if they do not run through the winter. The Bouffes Parisiens has made an attempt to produce a novelty, *Le Pont d'Avignon*, but this, if boldly, was also badly done, and it has been replaced by a piece we have all heard of, and most of us have seen, *La Grande Duchesse de Gêrolstein*.

The powerful but repulsive drama *Joseph Balsamo* did not long keep the stage of the Odéon. The good taste of Paris revolted against its brutality, which the excellence of the acting, and the general truthfulness of the piece as an historical picture, could not redeem. It is said that M. Duquesnel, the manager, was so sure of success with it that he had declined more than one piece which might possibly have served his purpose. Anyhow he, like others of his cloth, has not produced any novelty, but fallen back upon *Les Danicheff*, which he brought out originally in 1876. He can have no cause to regret his choice. It has been played for four months to crowded houses. It must be admitted that the strangers who go to see it now are far more appreciative than the Parisians used to be. They admired, it is true, but they also sneered, and the wisdom of introducing the sarcastic *attaché*, Roger de Taldé, to mock at certain situations from the stage, and so anticipate merriment beyond the footlights that might have been dangerous, was almost painfully evident. Now the pure and beautiful story of devoted friendship and true love obtains a just tribute to its excellence—the rapt attention and unchecked tears of the spectators. It is preceded by a pretty little novelty in verse, called *Une Mission Délicate*. A worthy couple have arranged a marriage for their daughter with a young man whom they have none of them seen. He is the son of an old friend of the husband's, an old gentleman who spends his time, and what wits he has, in working out problems in chess. The suitor is to come on a certain day. At the appointed time a young man enters, to whom the whole family instantly devote themselves. They talk so fast, and press upon him so many attentions that he cannot get in a word. At last he is left alone. He then explains that he is not the suitor at all, but the suitor's friend, who has come to explain that the marriage cannot take place—for the best of all reasons: the gay fellow is married already! What is to be done? He vainly tries to explain the true position of affairs to the father over a game of chess, but in vain. He hears but half of what he has to say, and that half he applies to the game and not to his daughter. At last the new-comer has a brilliant idea: "Why should I not go on, and marry the young lady myself?" Sundry incidents, ingeniously imagined, render this audacious combination less difficult than it appears to be at first, and all ends happily.

The Théâtre Français, as might have been expected, has remembered what was due to its position as the first theatre in France, and has attempted to make such a selection of pieces as

would enable a stranger to see two or three modern plays, and as many old ones, in a single week. The latest novelty, *Les Fourchambault*, is usually given three times; *Hernani* once; *L'Ami Fritz*, *La Fille de Roland*, or *Le Marquis de Villemer*, once; and the *ancien répertoire* on the remaining two nights. Among other plays belonging to the last category, the *Zaire* of Voltaire has been revived, a piece which is so rarely played nowadays, and probably so little read, that it may be criticised with some detail.

Voltaire affected to despise Shakspeare, but *Zaire* shows in every scene that it was inspired by *Othello*. It is curious, however, to notice that the defects rather than the beauties of that play have been reproduced. It opens excellently. Orosmane's love for Zaire, and his generous pardon of the Christian captives in the first act, with her discovery of her parentage and her promise to her father, Lusignan, that henceforth she will profess herself a Christian in the second, lay the foundation of a fine tragedy. A conflict between Zaire and her lover is seen to be inevitable; but when it takes place it is so badly managed that the last three acts are dull, and seem to have no common ground with the two that preceded them. Orosmane is not informed of Zaire's change of faith; and yet the whole of the subsequent action depends upon that change. Consequently, the first principle of a tragedy, that the action should be one, is violated; Orosmane acts, so to speak, in the dark, and the lovers are sacrificed to a misunderstanding. The probability of love between Nerestan and Zaire is suggested to Orosmane by Corasmin, a poor reflection of Iago; but his suggestion is made weakly, without adequate motive, and with no dramatic effect. Nor would a passionate Oriental have acted as Orosmane is made to act after he has intercepted the letter of Nerestan to Zaire. He owns that it admits of an innocent interpretation—that Zaire may still be true to him; yet he takes no steps to discover this by directly questioning Zaire, or for the immediate arrest of Nerestan, or for preventing the meeting between the supposed lovers. The audience, who know the real motives that actuate Zaire, feel that her death by the hand of Orosmane is a purposeless murder, and their sympathy is for his victim, and not for himself, when the truth is discovered.

The performance is admirable throughout. Mlle. Sara Bernhardt plays Zaire with infinite tenderness, and M. Mounet-Sully is the most splendid of Sultans. For once he suppresses much of his usual tendency to exaggerate from the very commencement of a play, and keeps himself in reserve for the passion of the last two acts. The scenery and dresses—all of which are new—are extremely rich and appropriate.

The revival of *Le Chandelier* here has been already noticed. It will shortly be followed by *On ne badine pas avec l'amour*, a far finer play, in which M. Delaunay will of course play Perdican, as he has always done. *Le Fils Naturel*, by Alexandre Dumas, a play in five acts, which was originally given at the Théâtre du Gymnase as far back as 1858, is in rehearsal, and Scribe's famous comedy *La Camaraderie* will be revived in the course of the winter. A report is also current that Sardou, now that he has become an Academician, is writing a play for the Théâtre Français. This piece of news, however, I give "with all reservations."

The Odéon promises several new pieces, at last; among them a drama by the author of *La Maitresse Légitime*. This will probably be a piece of merit.

Some interest has been felt in the opening of the Théâtre de l'Ambigu after it had been closed for some months, except for a brief interval during the summer, when those members of the company of the Théâtre de la Porte St-Martin next door who were not wanted for *La Tour du Monde* played *Deux Orphelines* with much success. Now it has got a new manager, new company, new decorations, and, let us hope, new success;

for success has long been a stranger to this home of sensational drama—the last of the old theatres frequented by the working-classes, who nowadays find the Porte St-Martin much too smart for them, and go further on, to the Théâtre du Château d'Eau, where they can sit at ease in their blouses, applaud virtue and hiss vice. The opening piece at the Ambigu is *La Jeunesse de Louis XIV.*, a posthumous work of the elder Dumas, brought out by his son at the Odéon a few years ago. It is an amusing piece, founded on the same idea as the well-known English comedy *The Secret Agent*, and was originally remarkable for the masterly way in which Lafontaine impersonated Cardinal Mazarin. It will probably again have a long run, for it possesses many of the elements of success, with those realistic accessories so delightful to popular audiences: as, for instance, a pack of real deerhounds, who chase a real stag across the stage. It is to be followed by a Russian drama, *Les Borowski*, and that in turn by an adaptation of *L'Assommoir*.

JOHN WILLIS CLARK.

MUSIC.

DRURY LANE THEATRE.—"THE TAMING OF THE SHREW."

It is characteristic of our opera-managers, in whom a spirit of deafness towards the claims of unfamiliar composers generally prevails, that such a magnificent work as Hermann Goetz's *Der Widerspänstigen Zähmung* should have remained neglected by them, and suffered to be taken in hand at length by a conductor of a theatrical orchestra. The masterpiece of its gifted author has been introduced to the English public in a strange and uncouth disguise; but the effect may be to induce others possessed of the reins of authority to bestow attention upon it, and hence we may thank Mr. Karl Meyder for initiating the idea, though it is impossible to speak in complimentary terms of his execution thereof. As a notice of the work appeared in the ACADEMY a few weeks since, no further details need be given; but even so imperfect a performance as that of last Saturday served to more than justify Mr. Prout's laudatory remarks. *Der Widerspänstigen Zähmung* may be termed one of the most remarkable musical creations ever given to the world: that is to say, no composer ever manifested such a complete grasp over his resources in his initial attempt in any department of musical art. A slight cloudiness of expression at rare intervals may perhaps be observed, and certainly the influence of Wagner's genius may be distinctly traced not only in the structure of the concerted movements, but in the phrasing of the recitatives. But in every other respect Goetz depends upon his own unaided genius, and exhibits a mastery over dramatic effect, a fund of melody, and a vein of original humour truly marvellous. His work presents difficulties in the way of an adequate performance, it is true, and in the present dearth of first-rate English opera-singers, the selection of a competent cast is not the least of these difficulties. Taking everything into consideration Mr. Karl Meyder succeeded tolerably well in this matter. The exponent of the part of Petruchio, Mr. Walter Bolton, has an excellent baritone voice, genuine dramatic feeling, and a good stage presence. He has much to learn as a singer, but his future is in his own hands. Mlle. Zuliani, as Katherine, was most successful in the earlier scenes, before she had undergone the taming process: in other words, her portraiture of the shrewish maiden was more artistic than that of the amiable wife. A word of recognition may be given to Mr. G. Roland as Baptista, and to Mr. F. Gaynar as Lucentio. The great defect in the performance was the wretched playing of the orchestra. It was obvious by the rendering of the overture that there was an utter want of balance in Mr. Meyder's forces, the strings being far too weak. But, added to this, some of the players were painfully overweighted by the difficulties of

their parts. The conductor seemed paralysed by the constantly recurring errors made by his subordinates, and at times chaos reigned supreme. The impression received by the audience must have been erroneous in many respects, and it is a strong testimony in favour of the beauty of the music that its reception was so cordial, notwithstanding all attendant disadvantages. There cannot be the shadow of a doubt that a long lease of popularity awaits *The Taming of the Shrew*. It is a work calculated to satisfy alike the demands of musicians, connoisseurs of the drama, and the general public. There are very few examples in the entire range of opera of which so much may be said.

HENRY F. FROST.

THE second of the Crystal Palace Saturday Concerts was in excellence by no means inferior to that of the preceding week. The symphony of the afternoon was Schumann's No. 2, in C major, perhaps the finest, and certainly the most individual, of the four we possess from his pen. Full of power, tenderness and passion, it is a work which at each repeated hearing creates a deeper impression: few things more beautiful are to be found in music than the *adagio espressivo*. The one weak point of the symphony, as in most of Schumann's other orchestral compositions, is the instrumentation. None of the great composers has written so ineffectively for the orchestra as he; and, were it not a dangerous precedent, one could almost desire that some thorough master of instrumentation—such, for example, as Liszt or Wagner—would rescure the whole of Schumann's symphonies, and thus bring out his lovely and poetical ideas with far greater effect than he himself knew how to do. Such a procedure, however desirable in practice, would nevertheless be so wrong in principle that we must be content to take the works as we find them. The performance last Saturday under Mr. Manns was truly admirable in all respects. An interesting revival at this concert was that of Field's concerto in A flat, which was brought forward by Mlle. Arabella Goddard. John Field, an Englishman by birth, was the favourite pupil of Clementi. His compositions, which are entirely for the piano, either with or without accompaniment, are now mostly forgotten, with the exception of his *Nocturnes*, a form of which he was the inventor, and in which he is in general more successful than in his larger works. The concerto in A flat is interesting rather than great. It is full of effective writing for the principal instrument, which is supported by an appropriate, though not striking, orchestration. The first movement is somewhat old-fashioned in character; the slow movement is, as said in the programme of the concert, in reality a Nocturne; the Rondo, constructed on a Russian national air, is certainly the best movement of the three. Grace and elegance are the chief characteristics of the concerto, while the treatment of the piano has affinity alike with the styles of Hummel and of Chopin. The work was splendidly played by Mlle. Goddard, who deserves the thanks of musicians for bringing it to a hearing. Later in the programme, the great pianist also played Heller's Transcription of Mendelssohn's *Auf Flügeln des Gesanges* and Chopin's Valse in D flat. The vocal music was of excellent quality. Mlle. Sartorius, a young lady whom we had not heard before, who possesses a charmingly pure and sympathetic soprano voice, and an artistic and finished style, gave the "Glöcklein im Thale" from *Eury-anthe*, and songs by Schumann and Gordigiani; while Herr Henschel sang magnificently Lysiat's great scena "Wo berg' ich mich," from *Eury-anthe*, Beethoven's "In questa tomba," and Schumann's "Ich grolle nicht."

MR. ARTHUR CHAPPELL has issued his prospectus of the Monday and Saturday Popular Concerts for the coming season. These concerts will commence on Monday, November 4, and (except—

ing the customary interval at Christmas) will be continued weekly till April 7, 1879. The list of performers announced is an unusually strong one. As pianists we find the names of M. Brassin, Mr. Charles Hallé, Dr. Hans von Bülow, Mdlle. Janotha, and Mdlle. Clara Schumann. The last-named lady, whose ill-health has prevented her appearance among us of late years so often as could be wished, will be especially welcome. As violinists, Mdlle. Norman-Néruda, Herr Joachim, and Herr Straus are advertised. The string quartett will be completed by Herr Louis Ries as second violin, Herr Straus or Mr. Zerbini as viola, and Signor Piatti as violoncello; while Sir Julius Benedict and Mr. Zerbini will divide the duties of accompanist.

MR. J. S. SHEDLOCK announces a third series of Classical Musical Evenings, to be given at Bodleian House, Kensington, on November 6 and 20, and December 4. The programmes are of the usual varied interest. Mr. Shedlock will be assisted in the instrumental works by Mr. G. Palmer (violin) and Herr Lütgen (violin), while vocal music will also be included in each concert.

THE Glasgow Choral Union has issued its prospectus for the coming season. Four choral and six orchestral concerts will be given in the New Public Halls, the former conducted by Mr. H. A. Lambeth, and the latter by Herr Julius Tausch. The choral works to be produced are Randegger's *Fridolin*; Mendelssohn's "Hear my Prayer;" Mr. H. A. Lambeth's Psalm, "By the waters of Babylon;" Beethoven's Choral Fantasia and *Engedi* (the *Mount of Olives*); Handel's *Judas Maccabaeus* and *Messiah*. The programmes of the orchestral concerts are extremely well selected, and comprise a considerable number of novelties. The orchestra will be the same as that engaged for the Edinburgh concerts mentioned in our last issue; and Mr. A. Burnett will be the leader.

AFTER long, but unavoidable, delay, the Purcell Society has at length issued its first volume of the complete edition of the works of Henry Purcell. *The Yorkshire Feast Song* has been selected as the first piece to be published, and it is undoubtedly a very characteristic and interesting specimen of the old English master. The present volume is one of the finest specimens of music engraving and printing that has ever been issued in this country, and it will compare without disadvantage with the best German musical publications. It is evident that the new edition of Purcell is to be a veritable *édition de luxe*. The next work to be published will be *Timon of Athens*.

THE fourth Part of Mr. George Grove's *Dictionary of Music and Musicians*, recently issued, carries the work on from "Concert Spirituel" to "Ferrara." Although there are no articles of noteworthy length and exhaustiveness in the new part, the general excellence of the contents is fully equal to that of the earlier sections. Among the best contributions may be mentioned "Conservatoire de Musique," by M. Chouquet; "Cramer," by Mr. Dannreuther; "Day's Theory of Harmony," by Mr. Hubert Parry; and "Dussek," by Mr. J. W. Davison. Nothing is said on the subjects of *congregational music*, *conjunct or disjunct movement*, *consequent*, *diaphony*, *ear*, and *enharmonic*. A few casual errors have crept in notwithstanding the editor's care. It is stated that Covent Garden Theatre was burned down in 1862; the actual date being March 4, 1856. Verdi's opera *Don Carlos* was performed at this theatre, not at Her Majesty's. The four-stringed double-bass is tuned E, A, D, G, not F, A, D, G. It was in 1870, not 1869, that Mr. George Wood had a season of Italian opera at Drury Lane. In the article "Dussek" it is implied that Beethoven's E flat concerto was written in 1811, instead of 1809. On page 488 the same concerto is spoken of as Op. 75, instead of Op. 73. The Opera Company Limited was formed in 1864, not 1865. F is the tonic of the Lydian not the Aeolian mode.

Lastly, the English horn is the modern equivalent of the *oboe di caccia*, not the *corneo di caccia*, the latter instrument being the ordinary French horn. We call attention to these accidental slips, several of which appear to be printer's errors, not for the purpose of detraction, but merely with a view to their inclusion in a list of errata at the end of the work.

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